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THE LAST DAYS OF THE FINANCIAL YEAR.—When this number of the *Herald* reaches its readers, only a few days will remain before the financial year of the Board closes. It is desirable that all who wish their contributions to be included in the receipts of the present year should send them in immediately. For the reception of such gifts, the books of the Treasurer will be kept open until Monday, September 7.

Take note, that the donations for the first eleven months of the year are less than those for the same period of the preceding year by over \$33,000; also, that the total receipts are less by over \$15,000. In order that the receipts for the present year may equal those of the year preceding, we need to receive, during the month of August, over \$100,000. Let these last days, closing seventy-five years of missionary history, be fruitful in bringing in special generous gifts.

ALL persons expecting to be present at the Annual Meeting in October are requested to note the limitations given in the notice upon the last page of the cover, namely, that the Committee on Entertainment "cannot undertake to provide for any persons *who do not apply before September 5.*" Please, therefore, send name and post-office address without delay.

THE reason for taking so much space in this number for a second article concerning the services of Dr. Marcus Whitman in Oregon will be apparent to those who read the article. While so many and such unjust aspersions are cast not only upon Dr. Whitman but upon the memory of other faithful servants of Christ once connected with our Missionary Board, it is but fitting that the clear evidences in their favor presented in Dr. Laurie's convincing paper should be given to our readers.

WE think our readers will agree with us that few reports of African exploration are more interesting than the account given by Mr. Richards, on another page, of his visit to Baleni and the region near the Limpopo River. It seems that the country between the river and Inhambane is very populous, but it is doubtful if foreigners can live in such swampy and malarious regions. What can be done for the myriads of Africa?

THE University men from England, laboring in Northern China as evangelists, are reported as doing successful and important work.

NOTHING can be more affecting than the childlike way in which some of the poorest people in pagan lands receive the message of the gospel. Here is what a woman in India, in very humble circumstances, wrote to a missionary lady: "Because of your efforts and the Bible-woman's, I have received the blessing to be together with you in the presence of the Lord to praise him. I desire to receive the happiness which I have read to-day in the First Epistle to Corinthians, first chapter and eighth verse. I have read in the twenty-seventh and twenty-eighth verses that he chose the foolish, the ignorant, those who were nothing, the weak, and the small. I and my family are in this condition. Therefore, I pray that, for the Saviour's sake, we also may be chosen for the heavenly inheritance. I humbly ask that you will pray that these blessings may come to us."

**HELP, BUT NOT MONEY.** — "This church needs help from outside," writes a missionary; and no one who knows the poverty of the people would for a moment question the statement, if quite a sum of money had been named as needful. But nothing of the kind was named. "This church needs help from outside," the missionary says, "in the form of *intercessory prayer*." There are many churches having this need, and there are multitudes of Christians who can aid in just this way. Indeed, there is no one who cannot render this kind of help. But prayers and alms should go together. The proportion of each must be determined by the circumstances of the individual, but let it be remembered that both are needful.

**N. B.** — A Sunday-school class, connected with one of the home-missionary churches in Oregon, voted some months ago that the offerings of one Sunday in each month be given to foreign missions. Was that wise on the home-missionary side? Their teacher sends the following report: "The result has been very gratifying. Their contributions in the meantime to the Sunday-school were more than doubled, thus proving that giving to missions does not tend to diminish the amount given to home work, but rather to increase it." The person who sends the message adds: "When we can prove this to our churches, the hardest part of our work is done." Compare Matthew vi, 10, 11, noting that verse eleven follows, and does not precede, verse ten.

We can hardly appreciate the strong gratitude and affection which the converts in heathen lands often feel toward the missionaries. A Kaffir Christian thus expresses himself: "I look upon all Christians of whatever denomination as friends and benefactors, and as worthy the esteem of all native Christians. And particularly I look upon the venerable missionary who baptized my father and mother thirty-six years ago, and myself when a child, superintended my education, gave me good advice whenever I needed it, taught me the way of salvation, loved and cared for me as a father should love and care for his son—I look upon him and his wife, whose kindness I shall never forget, as indeed my father and mother." "Such words as these," writes a missionary, "are the missionary's joy and reward."

SENSATIONAL reports of a great Mohammedan outbreak, organized in the name of the Sultan of Zanzibar, with a view of bringing Central Africa under Moslem rule, prove to be false, having arisen from some local raids of plundering Arabs near Stanley Falls, for which the chief of the district has made ample reparation.

THE Societies of Christian Endeavor are coming in as a fresh and important force of influence among the youth in the mission fields, as in our own land. The one at Foochow, China, is increasing in interest and usefulness, of which Miss Newton writes : "This is just the training-school our young Christians have long needed."

THE Chinese classics have for ages been the chief source of intellectual training for the intelligent Chinese, and the missionaries still feel it wise to introduce them in a measure into the curriculum of their schools. One successful teacher writes : "The battle is a hard one to convince the natives that Western sciences are of more value than their rusty classics, but it must come in time ; and for the present no education will be respected that does not include a fair knowledge of the writings of Confucius and Mencius. And, really, there is a great deal of good in them after all."

THE foreign-missionary spirit existing in some of our faithful, self-denying home-missionary pastors is illustrated in the following extract from a letter recently received from pioneer home-missionary ground upon the Pacific slope : "I remit herewith twenty dollars, seven of which I want placed to my credit as a subscriber for seven copies of the *Herald* for distribution. The balance please credit to the First Congregational Church as a contribution to the treasury of the Board. I have received hitherto seven copies of the *Herald*, and wish them continued. The twenty dollars is half of an amount raised, not in the public congregation by plate contributions,—all which go into the treasury of the society for home expenses,—but it has been begged from door to door by the pastor in person, who has visited every home in his congregation, with his missionary box under his arm, and given every person an opportunity to deposit the widows' mites, which have run from five cents to one dollar. All this the pastor has done, while his own salary is four months in arrears, and while he was borrowing money for his own current expenses. This is mentioned as an apology for the smallness of the offering, which, I hope, will be accredited, not for its magnitude, but for the Christian sacrifice there is in it. The other half of the contribution so raised is remitted to the treasury of the Home Missionary Society. When my adherents cannot pay five, ten, or fifteen dollars on their quarterly dues to my salary, they will not refuse me a quarter of a dollar when I go in person and ask it for missionary purposes. The box is always in its place at the church entrance to receive deposits; but it is neglected, unless I go in person to each one, with the box under my arm. Then I am seldom refused. My membership is small and all poor. I think if every pastor in the United States would do as much according to membership and means, there would be no lack in the missionary treasuries. In the remittance, every person in the church (except non-residents) is represented, and many of the congregation outside of the church."

THE ignorance of saving truth, which is found in many countries where the Church of Rome includes all the people and is supposed to give some Christian instruction, is appalling. The late Mr. Dutton, of Chihuahua, Mexico, wrote of a visitor who inquired, on casting his eyes about the room, why there was no picture of Mary or of the saints on the walls, but who confessed, when the Bible was referred to, that he had never before heard of such a book. This is said to be by no means an exceptional case, for many who conform to all the requirements of the Romish Church are wholly ignorant of the existence of such a book as the Bible.

THE pastor of a home-missionary church of the interior, in sending a contribution from his Sunday-school, writes as follows : "I trust this is the beginning of a different state of things in this church. I came here last fall. The Sunday-school was taking penny collections to pay for supplies. With the year 1885, the church assumed the financial, as well as spiritual, care of the school, so that 'the school may inform itself in regard to mission and other benevolent enterprises, and devote its collections in that direction.' The enclosed is the result, in cents, of the first quarter. I believe the results will continue for at least the lifetime of some quite young children. . . . It is touching to see the eagerness with which the people catch at suggestions looking toward a broader Christian sympathy with our fallen race. I feel that pastors are largely to blame for the negligence of the churches in the matter of supporting our missionary causes."

Too much cannot be said to arouse Christians in every land to an appreciation of the sad condition of widows in India. The sympathies and prayers of all lovers of their race should be given to this unfortunate class of our fellow-beings. Official statistics show that in all India there are not less than twenty-one millions of widows, a number which is more than five times the population of the New England States. We can have little conception in this Christian land of the sufferings endured by these poor creatures, especially by the child-widows. There are hundreds of thousands of these child-widows, who have never left their fathers' homes, but who are esteemed cursed, and are saluted with every opprobrious epithet, simply because some old man or boy to whom they were betrothed, and whom possibly they never saw, has died. The Hindu belief is that the gods hate these widows, and hence any act of kindness shown to them will be an offence to the malignant deities, who may vent their wrath on the person who does the kindness. Men are expected to hate "the vile things," as the gods have done. They are to be exiles from society, to sit on the ground, to fast twenty-four hours twice a month, never singing, nor laughing, nor joining in any social festivity. Their life is so bitter that it is not to be wondered at that many of them regret that the English have abolished their old custom of suttee, in accordance with which they might be burned on the funeral pyres of their dead husbands. But the Hindus themselves are beginning to appreciate the cruelty of their treatment of widows, and organizations have been formed to favor their remarriage. Some Brahmins and persons of high caste have encouraged the practice by personal example, and have even married widows of lower caste than themselves. This change of sentiment will bring relief to myriads of our fellow-beings.

## OKAYAMA STATION, 1884-85.

EARLY in the year 1879, Dr. Berry and Messrs. Cary and Pettee, after due examination of other openings for missionary labor in Japan, decided to settle, with their families, at Okayama, a city of about 32,000 inhabitants, the principal city of Okayama Ken, which has an area of 25,000 square miles and a population of a little over one million souls. There now lies before us the report of this station for the year ending March 31, 1885, during which period only two missionary families have been on the ground, Dr. and Mrs. Berry being absent in America. The following facts are gleaned from the report, illustrating the remarkable progress of Christian work in Japan.

At the end of the sixth year since work was begun, there are connected with Okayama station four churches, with a total membership of 369; two pastors; five evangelists, two of whom were in service only a portion of the year; also, during a portion of the time, four student evangelists. The total number of places occupied is twenty-seven, eleven of these having been opened during the year; one hundred and fifty-nine persons have been received on confession of faith within the twelvemonth, and the money contributions have amounted to 1,963 yen. Aside from the number now on the church-rolls, there are about eighty others who are regarded as converted souls.

The map herewith given shows the central portion of Japan, including Okayama Ken and the great southern island of Shikoku. The missionaries at Okayama have visited, during the year, some of the cities on Shikoku and also in Kiushiu, the other great island on the west. Here is what the report says of the city of Okayama:—

"This city begins at last to show the impress of Christian work upon it. New comers are not the rarity of the past few years, and they come to stay. The merchant class is being reached. The city begins to think well and speak well of Christianity, and shrinks only from personal submission. People are glad the new faith is here. They want it for their families and neighbors, if not for themselves. The new church edifice, on which eight Christian carpenters from Imabari and two from Okayama are hard at work, in order to complete it by July, is the talk of the town. One rumor says the Christians are building a 30,000-yen temple for their God, 25,000 of the sum being received from America. The whole bill, including furnishing, will hardly touch 2,000 yen, nearly all of which has been, or will be, contributed by the Japanese themselves.

"One special feature of the year's history is the large number of friendly calls from Buddhist priests and students; twelve in a single day at one missionary's house being the largest number reported. Nothing but the question of support prevents desertions in large numbers from the ranks of Buddhism. One priest has been converted and joined this church; two similar cases are reported in Ochiai, not yet baptized, and others are interested. As the year closed, regular Christian meetings of various kinds were held in at least ten places within the limits of the city. The young men of the church have formed a Young Men's Christian Association, with a membership of twenty-nine. The two Sabbath-schools are steadily growing, and in addition to work in the city,

which feature has been specially emphasized the past year, the church, under the lead of its efficient pastor, Mr. Kānamori, has done a fair amount of outside service.

"As showing that the work of the members of Okayama station lies more and more outside of this city, it may be noted that ninety-four visits have been made



CENTRAL JAPAN, SHOWING OKAYAMA KEN AND THE ISLAND OF SHIKOKU.

to out-stations during the year. Nine of these we gladly credit to Miss Barrows, of Kobe. We go to no place uninvited, and we cannot begin to respond to the calls that come. Thus far we have been a little conservative about opening up new places because of the lack of Japanese workers to follow up such efforts. This objection will be very considerably removed by summer."

The report of the several out-stations shows with what vigor and devotion the native Christians undertake the work of evangelization. At Takahashi, twenty-eight miles northwest of Okayama, the native pastor has work at four new out-stations, and has received fifty-six members to his own church. This church has contributed 477 yen, and has sent one of its young men to the Kioto Training School. At Kasaoka, thirty-two miles west of Okayama, the young church has grown from seventeen to thirty-seven, and held two outside meetings, notwithstanding it sent in September last its pastor-elect and three other young men to the Kioto school. Amaki came into independent existence in November last, supporting its own pastor, and has now forty-five members. Saidaiji, Ushimado, and Katakami are new fields, but giving promise for the future.

In the old province of Mimasaka, which forms the northeast third of Okayama Ken, four strategic points have been taken, Ochiai, Kuse, Takata, and Tsuyama, while occasional meetings are held in three other places. The detailed reports from these out-stations are interesting, but we have not room for them here.

Such is, in brief, the record of one station of Japan for the sixth year of its existence. Have not the missionaries on the field and they who support them in their work reason to thank God and take courage?

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#### STANLEY'S CONGO AND THE FOUNDING OF ITS FREE STATE.<sup>1</sup>

It was but eight years on the twelfth of August last since the intrepid African explorer, Henry M. Stanley, emerged from his perilous journey through the unknown regions of the Dark Continent, and, almost dead from fatigue and starvation, reached with his straggling company the mouth of the Congo. Two years later he appeared at the mouth of the same river, down which he had sailed with hostile arrows flying after him from either bank, with the purpose of conquering the region, not by force of arms, but by words and acts of peace. The attempt was bold and praiseworthy, though it impressed most observers as bordering on the quixotic. Yet only six years from the date of his return to Africa he puts forth these two superb volumes, describing the founding of a Free State on the Congo, and no one can dispute his right to affix to his account the motto : "The end crowns the work." It is certainly one of the marvels of modern times that one who but eight years ago revealed to the world the sources of this mighty river of Central Africa is now able to report that, in the interests of the International Association, of which he has been the principal agent, over four hundred treaties have been made, signed by some two thousand chieftains, great and small, living along the banks of the Congo, and that at a great European conference, at which were present distinguished representatives of the principal nations of the civilized world, the Congo Free State was recognized and its national rights guaranteed. Surely a nation has been born in a day ! If any one suggests that the Congo State is in a very infantile condition, it may

<sup>1</sup> *The Congo and the Founding of its Free State. A Story of Work and Exploration.* By Henry M. Stanley. With over one hundred full-page and smaller illustrations, two large maps, and several smaller ones. In two volumes. Pp. 528 and 483. New York: Harper and Brothers.

be answered that this is no reason why it should not live and grow. Hercules at his birth might have been stronger than other babes, but his capacities were not to be estimated as if he were then in the prime of his manhood.

The story told in these volumes of Mr. Stanley is intensely interesting as well as instructive. It is difficult to conceive of a work requiring more patience and courage than the building of a road by which steamers and goods can be taken on wagons along the rough cañons which separate the smooth waters of the Lower and the Upper Congo. For twenty-eight months, Stanley was engaged in this gigantic work without competent European assistants and with a force of laborers far below his requirements. It is not surprising that the man who could level a road from Vivi to Isangila, and from Manyanga to Stanley Pool, was called by the natives, Bula Matari, "breaker of rocks," and that under this name his fame should spread far into the interior whither he was going. But engineering was only one of the many talents required for this undertaking. Sometimes rocks are more easily managed than men. To conciliate chiefs, to make treaties of peace, including the right to build stations and to trade, to keep open a long line of communication while still advancing toward the interior, required skill and persistence such as few possess. It is not surprising to find Stanley complaining of his European lieutenants as weak and incompetent. A man of his energy would find few like himself, search where he might.

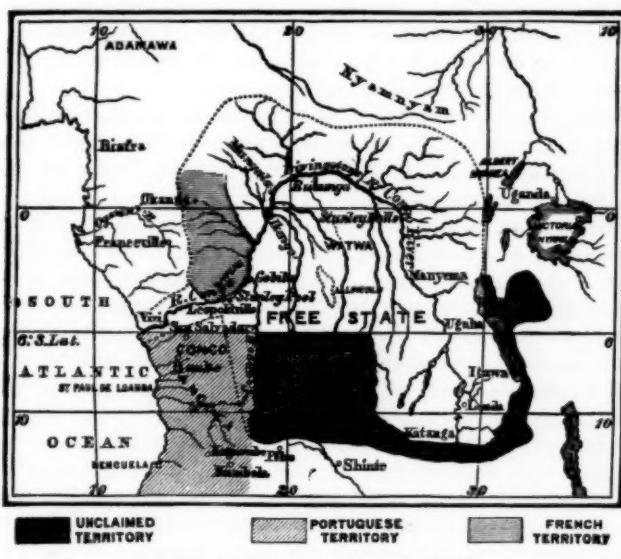
From a missionary point of view, also, there is much of interest in these volumes. It is specially pleasant to find that the very tribes which fought so fiercely when Stanley came down the river in 1877 were with no great difficulty won to friendliness on his return. The African is not such a savage as some of us suppose. Some lessons of value may be learned by missionaries as to methods of negotiating with chiefs and people. Doubtless the missionaries would reject some of the methods employed by Mr. Stanley. They would not under any circumstances make presents of ardent spirits, nor would they continue such a noise as that which frightened chief Ngalyema out of his wits. But the mingled firmness and suavity which seem generally to have characterized his intercourse with the people are worthy of much commendation.

As to the healthfulness of this region, we see no reason to doubt the conclusions reached by Mr. Stanley, as the result of his long observation. Admitting that the gorges along the lower Congo are unfavorable to health, he allows that the chief source of trouble to Europeans is their want of due care as they meet the new conditions of life in equatorial regions. Fever is caused, not so much by malaria, as by overheating the body, or by unduly stimulating it with wine, followed by exposure to cold draughts of air. It certainly is not a bad statement that, of the 263 Europeans who, since 1879, have for a longer or shorter period been engaged in the service of the International Association on the Congo, only twenty-four have died from sickness, especially when it is known that several of these deaths were the result of the grossest carelessness. The suggestions made by Mr. Stanley as to the care of the health are worthy of serious consideration by all who would serve God in Africa.

While our author certainly believes that there are all the elements of a great state in this Congo region, he cannot be accused of concealing the difficulties

in the way of developing the territory, of subduing nature, and of civilizing and Christianizing the people. He sees in the great basin of the upper river, stretching over one thousand miles from Stanley Pool on the west to Stanley Falls on the east, many sections that remind him of Eden's loveliness, rich in all products which give prosperity to a nation ; but he clearly shows that the natives are not hastening to the coast and beckoning to the merchants of

—	Divisional Areas.	Population.
<b>Total area of Congo basin—</b>		
French territory . . . . .	62,400	2,121,600
Portuguese territory . . . . .	30,700	276,300
Unclaimed . . . . .	349,700	6,910,000
<b>Free State of the Congo . . .</b>	<b>1,065,200</b>	<b>42,608,000</b>
	1,508,000	51,886,000.



POLITICAL DIVISIONS OF THE CONGO BASIN.

Europe and America to send their ships and carry away this wealth. On the other hand, he tells us that the African is not easily tamed ; that he will have to be taught to work ; that it will take time and much patient labor to develop the resources of the country. From a report recently made to a department of our government, a summary of which has been given in the public press, it would almost seem that the officer in charge expected on arriving at the mouth of the Congo to find cargoes of goods waiting for shipment to America and that

it was only necessary to open a trading-post to secure a profitable traffic. For any extravagant notions of immediate returns, Mr. Stanley's book gives no warrant. But we believe that he has clearly shown that there are in this Congo region all the elements of a great state, and that whatever power shall wisely and patiently undertake to develop the region will reap a rich reward.

By the kindness of the publishers of these elegant volumes, we give above their sketch-map of the political divisions of the Congo basin as determined by the Berlin Conference.

Mr. Stanley gives a favorable report of the two Baptist missions now engaged in Christian work on the Congo, and, after referring to the trials they have endured, affirms that the prospect before them is vastly brighter now than they could have anticipated some time ago.

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## DR. MARCUS WHITMAN'S SERVICES IN OREGON. II.

BY REV. THOMAS LAURIE, D.D., OF PROVIDENCE, R. I.

WITH the communication in the *Herald* for February, I supposed my work for Dr. Whitman was done; but first a letter from Chicago, furnishing new testimony, and then some papers from Oregon, showing that the attacks on the martyred missionary still go on, lead me to add this supplement.

Some deny that Homer wrote the *Iliad*, others would rob Shakespeare of his writings, but these did not attack the dead till ages after their bodies had turned to dust. Happily, the assailants of Dr. Whitman make their onset before all the witnesses are beyond our reach.

These assailants are the same as before. Mrs. F. F. Victor repeats her charges in *The Oregonian* of November 7, 1884. She had written a volume eulogizing a man who, according to her own showing, was a drunkard, and guilty of offences against the honor of her own sex. While for such a one she has little but commendation, yet writing of Dr. Whitman she says: "He had been six years in the Cayuse country without having either benefited or conciliated the Indians." As though the few who murdered him blotted out the many who were benefited by his labors and revered his memory.

The animus of her paper appears also in such remarks as this: "We have the testimony of his associates that he had a *secret* motive (in going East). No one has ever told us what that object was, so we are at liberty to speculate about it. It seems to me to point to a design of establishing himself in some office under the United States in Oregon." Dr. Eells had said: "He had a *cherished* object." Why does Mrs. Victor change that for a *secret* one? Then, why should he go to Boston to get a government office? and with that "speculation" about his object it is strange that she insists that there is no proof he ever went to Washington. Since much has been said about the mercenary ends of Dr. Whitman and his associates, it may be well to mention the only thing that gives color to such accusations. They were afraid lest their position as missionaries might deprive them of the rights of citizens, and so the lands belonging to their stations be preempted by squatters. Dr. Whitman thus writes to Rev. David Greene, April 8,

1844 : "Perhaps in some way, as we have so eminently served the government by being among the first to cross the mountains, the first to bring white women over them, and last, but not least, as I brought the late emigration to the shores of the Columbia with their wagons, contrary to all former assertions of the impossibility of the undertaking, we may be allowed the rights of private citizens."

Notice both the claim he asserts to bringing over the emigration, and the modesty of his desires : not reward — only that the Board be allowed to retain the products of his labor, for mission property does not belong to missionaries. The Secretary, in reply to some previous letter, writes, April 12, 1844 : "I will endeavor to write to Washington respecting the title to your stations in case the settlement of the country is to go forward. I see not why you will not have as good a right to preëmption as any later immigrants."

Again, she charges him with "deceit," because he did not unfold all his objects in going East to Mr. McKinley, an agent of the Hudson Bay Company. How very different from the spirit of Dr. W. F. Tolmie, another official of that company, who wrote : "No doubt, amid conflicting influences my departed friend, Marcus Whitman, found it necessary, without breach of integrity, to adhere as much as possible to the injunction 'Be ye wise as serpents and harmless as doves.'" She also charges that when he had promised his associates in September, 1842, to wait for their written reports till October 5, he left on October 3, and asks : "What did he fear in their reports that he thus gave them the slip?" It is a sufficient answer that he delivered their reports safely at Boston, and the same fact may answer her other question : "Was it then that Whitman was planning to enrich himself at the expense of his missionary character that he practised so much strategy? To me this seems to be the solution of the puzzle."

Again she writes : "It is further claimed that Whitman piloted the emigration of 1843 to Oregon. Like the other claims, this one dissolves on investigation. J. Gaunt piloted the main body as far as Fort Hail." But Fort Hall was only the beginning of the difficulty. Up to that point it had been comparatively plain sailing. And yet, according to the Hon. J. Applegate, "he worked in harmony with the guide ; and his knowledge of the country and of the best ways of traveling at times made him guide *de facto*." When they discussed the safety of dividing into two companies, it was Dr. Whitman that led them to do so as far as Independence Rock, when they separated into smaller parties. When the Laramie was so high from melted snow that it had to be forded, Mr. Waldo tells us : "No one was willing to risk himself in swimming the river and carry the line across, but Dr. Whitman tied it round his waist, plunged in, and soon landed safe on the opposite shore." At the south fork of the Platte he crossed and recrossed for three days, often swimming his horse in search of the safest ford, and then ordered one hundred and eleven wagons to be chained together and driven in one line for two miles through the water, cheering the drivers, and not allowing any to halt a moment lest they should sink in the quicksand. When the hour of woman came on that long desert journey, Dr. Whitman attended her till she was able to rejoin the rest. Says J. Applegate : "I would fain pay a passing tribute to that noble and devoted man, Dr. Whitman. His stay with

us was transient, though the good he did was permanent. From the time he joined us on the *Platte*<sup>1</sup> till he left us at Fort Hall, his great experience and indomitable energy were of priceless value. His great authority as a physician saved us many ruinous delays, and it is no disparagement to others to say that to no other person are the emigrants of 1843 so much indebted for the success of their journey as to Dr. Marcus Whitman." Dr. Whitman himself says, in a letter dated July 22, 1844: "No one but myself was present to give them the assurance of getting through, which was so necessary both to keep up their spirits and to counteract reports to the contrary, which met and disheartened them at every stage of their progress."

Mrs. Victor says: "Had he not required any pay, it would not have been too great a service to requite those who, as they express it, 'hauled his provisions across the plains';" but in a note she confesses that "Applegate says he alone paid him \$45." Then, however Mrs. Victor, who was not present, may think that Dr. Whitman was not worthy of his hire, Mr. Applegate, who was on the ground and paid him so much, does not write about the good doctor as though he had not received from him the worth of his money.

Another one, J. B. McLane, writes: "The doctor was a man among men. You may judge something of him by the following fact: The Indians (his own people) had brought considerable flour to him at Fort Hall, and the morning we left there he distributed all the provisions he had to the needy emigrants, except about fifty pounds for five of us who were in his mess, and the only ones who went ahead of the wagons."

Mrs. Victor's mode of dealing with evidence is somewhat original. Dr. S. J. Parker had said: "My first memory was that both went in a day or two to Washington, but I may be mistaken as to my father. I know that Dr. Whitman went either the next day or a day or two after." Mrs. Victor says: "He is not sure that his father went. How, then, can he be sure that Whitman went?" If forgetfulness of one fact destroys the force of what we do remember, of what use is memory? It is not strange if a writer who deals with evidence in that style comes to a wrong conclusion. We would not credit Dr. Whitman's effort to save Oregon for the United States, if to prove it we had to browbeat honest witnesses in that way.

Sometimes her statements of facts are not more trustworthy. In one place she asks: "Admitting that he (Dr. Whitman) feared the treaty would draw the line at the Columbia River, leaving him in British territory, could he hope to reach Washington before it was concluded?" Now, Mrs. Victor was not dependent on maps for her knowledge of the geography of Oregon. She had herself visited the locality, and yet she tells us that a line drawn at the Columbia River would leave a station a number of miles from the river on its southern (or, as it is there, eastern) side, in British territory!

<sup>1</sup>E. E. takes occasion from this to deny that Dr. Whitman was with the emigrants previously, but Governor Burnett testifies that they held a meeting at Independence, Mo., and two days after (May 20) at Big Springs. Dr. Whitman was present at the adjourned meeting. Even before then he had not been out of reach nor hard to find, and after he left them he sent a pious Indian, whose character had been formed under his own training, to take his place, and, according to the testimony of all parties, he did his duty well. The Annual Report of the A. B. C. F. M., 1844, p. 213, shows how that body understood the matter: "The large company who crossed the mountains last year succeeded, under the guidance of Dr. Whitman, in finding a route by which they were able to proceed the whole distance with their wagons, thus greatly diminishing the hardships of the journey."

We have seen the value of her use of testimony and her statements of facts. How is it with her arguments? Look at her attempt to break down Dr. Whitman's statement to the emigrants of 1843: "We had taken our wagon, our cattle, and our families through seven years before." Now, any child sees that Fort Hall is on the western side of the Rocky Mountains, for it is on the headwaters of the Columbia River, and much more Fort Boise, which is quite a distance down the river, and to that place Dr. Whitman took his cart. But how does Mrs. Victor argue against this fact? I quote her words: "In 1829 Smith, Sublette, and Jackson took ten wagons, each drawn by five mules, *to* the Rocky Mountains (that is, on the eastern side), and reported to the Secretary of War that they *could easily have crossed* them had it been desirable! Twelve head of cattle and a milch cow accompanied the expedition, and four of the oxen and the cow were *driven back to Missouri!*" One hardly knows whether to be amused or amazed by such arguments.

The Hon. Elwood Evans, her coadjutor in the work, is an able man and a successful lawyer, whose talents have won for him high position. The part he has taken in this debate shows him to be possessed of marked intellectual power, but as to his moral and religious position he himself tells us: "I aspire to no sanctity of character. I am not a churchman (church member), nor had I ever the benefit of a Sunday-school training." But what harm would it do him to aspire after sanctity, and that not in profession but in "character"? We are sorry to quote the next sentence: "I admit my reputation for truth may have suffered when relying on the statements of Gray, Spaulding, Eells, and *id genus omne*," for this hardly shows such feelings toward missionaries as he would like others to feel toward him; but with such feelings it is not strange that he thinks he knows more about missionary facts that occurred before his arrival in Oregon than do the living actors in those events. That in saying this I do Mr. Evans no injustice, take the following example: Dr. Eells had spoken of a meeting held at Waiilatpu, September, 1842, at which Mr. Gray was present. One would think that a man ought to know who was present at an important business meeting which he attended, especially when only five were there. But Mr. Evans knows better. He tells us: "It is certain that he (Mr. Gray) was not at Waiilatpu after June, 1842. So, if he was present, as stated by Eells, it must have been the Annual Meeting in June; but Mr. Eells is mistaken on that point. The official organ of the A. B. C. F. M. should be accepted as conclusive authority"; and then he professes to quote the *Missionary Herald* as follows: "It was thought advisable that Dr. Whitman should personally communicate the condition and prospects of these stations to the Prudential Committee." Now, we would hope even against hope that he did not notice the opening of the statement he quoted. Yet here it is: "At a special meeting of the mission, held in October last, it was thought advisable," etc.<sup>2</sup> We have no desire to mortify Mr. Evans by this exposure, but when the minds of good people are troubled by alleged wrong in missionaries we must set forth the methods employed in maintaining those charges. It is not unkindness to Mr. Evans, but regard for the memory of Dr. Whitman, and for the honor of the Saviour whom he served, that

<sup>2</sup> It was in the end of September; but we can easily see how the editor confounded it with the date of Dr. Whitman's starting for the East immediately after.

constrains us to speak. We might have passed it in silence had Mr. Evans ingenuously retracted his charge when its incorrectness was ascertained. The charge was made in a communication in *The Oregonian* of December 16, 1884. In the issue of March 20, 1885, he writes: "Medorum Crawford corrected my error. I accept the correction, as it is corroborated by a reliable witness." Mark the fling here at the testimony of missionaries. Further on he says: "If there was any such meeting." Yet still later he boldly affirms: "I do not believe that such meeting was held." Three who attended it had borne witness that it was held. He had denied it on the alleged ground that one of them had previously left the place. An outsider satisfies him that the alleged ground of denial has no existence, and still he refuses to believe the meeting was held. But let us finish our quotation from Mr. Evans. "I do not believe that such meeting was held, much less do I believe that Gray participated in it, but the assertion is ventured, nor will it ever need to be recalled because a mistake, that if Gray had never been a member of that mission, or if he had not made the complaints and charges which caused the order of the Board to abandon Lapwai and Wailatpu stations, the winter journey of 1842-43 would never have been made by Marcus Whitman." Now, the writer will not say how it was, but let Dr. Whitman speak for himself in a letter to Rev. David Greene, dated April 1, 1847: "The disaster was great again last year to those who left the track which I made for them in 1843, as it has been in every attempt to improve it. Not that it can not be improved; but it demonstrates what I did in making my way to the States in the winter of 1842-43 after the third of October."

"It was to open a practical [practicable] route and safe passage, and secure a favorable report of the journey from emigrants, which, in connection with other objects, caused me to leave my family and brave the toils and dangers of the journey, notwithstanding the unusual severity of the winter and the great depth of snow." And then he mentions the "saving the mission from being broken up" as "another" object of his going.

October 18 of the same year he writes to the same correspondent: "Two things were accomplished by my return to the United States. By the establishment of the wagon-road, due to that effort alone, the immigration was saved from disaster in 1843. Upon that event the present rights of the United States acquired by her citizens hung, and not less certainly upon the result of immigration to this country the existence of this mission and of Protestantism in general hung also."

He had written from Fort Walla Walla, November 1, 1843: "Great inconvenience and expense have been incurred by my absence, yet I do not regret having visited the States, for I feel that this country must either be American or foreign and mostly papal. If I never do more than to have established the first wagon-road to the Columbia River, and prevented the disaster and reaction which would have followed the breaking up of the present emigration, I am satisfied. I cannot see foreign and papal influence making great efforts and we hold ourselves as expatriated. I am determined to exert myself for my country." These extracts show what was uppermost in his mind, and that it was uppermost all the while.

But all these things have to do with things afar off. We are naturally better judges about matters and persons with which we are acquainted. What then do the readers of the *Missionary Herald* say to the explanation of the origin of "the myth" of Dr. Whitman coming East to try to save Oregon to the United States, as given by Mr. Evans in *The Weekly Ledger* of Tacoma, January 16, 1885? He writes:—

"Mr. Evans (*sic*) has satisfactory evidence to warrant his belief, and so alleges upon belief, that the motive for that 'myth' was inspired about 1865 by Rev. S. B. Treat, Secretary of the A. B. C. F. M.; that such motive was a *mercenary scheme or purpose to secure from the United States grants of land to the said A. B. C. F. M., not for the pious services of the missionaries in Oregon, but because pretended political results grew out of their having been present in Oregon during the period in which the sovereignty was in dispute between the United States and Great Britain.*"

As this is rather an astounding statement he proceeds to justify it thus: At that time the Hudson Bay Company was claiming compensation for its possessory rights, and one item was for "having mollified the savage disposition of the native population," and so prepared the way for the peaceable settlement of Americans, and then he proceeds: "How plausible the argument! If a foreign corporation which had labored to wrest the country from the United States was entitled to remuneration for such Indian civilization, how much greater was the merit of the American missionary who came here designedly to subdue the savage by converting him to Christianity? Then, if political benefits accruing from patriotic sacrifice could also be asserted as the effect of the presence of the missionaries in the country, how much stronger such claim? Grants of land would be but a trifle. The government would hasten to respond in a more tangible recognition of those services."

"After the report of the 'Great Treat,' mooting the claim, prominent Eastern journals were used to ascribe political importance and national benefits to the presence of the Protestant missionaries in Oregon. The 'myth' soon after became known for the first time on this side of the land."

"Mr. Evans (*sic*) long ago abandoned the belief that 'any missionaries here' conceived the 'Oregon Saving Scheme,' or originated that immense abortive afterthought of attributing such motive to Whitman's return in 1842-43. That was the divine inspiration of a 'great man like Treat,' and when he said such was the result, at once they taxed their brains to recall the circumstances which would support such a theory."

I shall not insult the readers of the *Herald* by replying seriously to such a charge, though I have stated it in his own words lest any should say that I either misunderstand or misrepresent him. Surely, if he "had enjoyed the benefit of a Sunday-school training," he never would have even imagined anything so preposterous.

The world without Christ is very selfish, and that man is to be pitied whose religious standpoint shuts him out from the sight of Jesus Christ transfusing his own holy love into human hearts. Even to his apostles he said: "Apart from me ye can do nothing." But one of them testifies: "Christ liveth in me,"

and so the church is the body of Christ in which he lives and works to-day, making what would else be a dreary desert to bud and blossom as the rose.

Mr. Evans happily cannot prevent this, for "if we believe not, yet God abideth faithful;" but he robs himself of the uplifting power of this truth, and so is to be pitied.

It may be said that he does not deny the missionary work of Dr. Whitman, only his patriotic toil and suffering for his country. The answer is that when Mr. Evans refused to believe a missionary fact except on the evidence of an outsider, and branded missionary testimony as unworthy of credit, he attacked both missionaries and missionary work, and his preposterous slander of Mr. Treat, lacking even the first element of verisimilitude, awakens our sincerest pity for the man who could think such thoughts.

Compare with this romance about Mr. Treat a specimen of the apostolic letters of Mr. Greene, Secretary for Indian Missions at this time. He writes, February 25, 1846: "I fear, from your account of what you have to do for the whites and Indians, in respect to mills, fields, and herds, that you will almost lose sight of the great spiritual objects of your mission, and be too nearly satisfied with seeing the Indians advancing in industry and the arts of civilized life. Why should they not grow covetous and selfish if their thoughts are mostly turned toward these things, and they form the habit of regarding them as the great end of life? We see no reason to doubt that your secular plans are wisely formed and carried out with energy and discretion. What we desire is that at the same time you make your missionary character and object prominent. You are doing well a most important work for the temporal and social welfare of the Indians, and one perhaps indispensable to their full enjoyment of Christian privileges; but is as much done proportionately for their spiritual interests?"

The following parts of a letter from Dr. Whitman may throw light on his relations to the Board. The letter is dated Vancouver, April 1, 1847:—

"I often reflect on the fact that you told me you were sorry that I came (East). It did not then, nor has it since, altered my opinion in the matter."

"American interests acquired in the country, which the success of the immigration of 1843 alone did and could have secured, have become the foundation of the late treaty between England and the United States in regard to Oregon; for it may be easily seen what would have become of American interests in this country had the results of that immigration been as disastrous as have been the two attempts in 1845 and 1846 to alter the route then followed. Any one may see that American interests, as now acquired, have had more to do in securing the treaty than our original rights. From 1835 till now it has been apparent that there was a choice only of two things: (1) The increase of British interests to the exclusion of all other rights in the country, or (2) the establishment of American interests by citizens (on the ground). In the fall of 1842 I pointed out to our mission the arrangements of the papists to settle here, which might oblige us to retire. This was urged as a reason why I should return home and try to bring out men to carry on (the secular work of) the missionary stations, and (others) to settle in the country on the footing of citizens and not as missionaries. You will please receive this as an explanation of many of my measures and much of my policy."

These words from Dr. Whitman's own pen demolish much of the elaborate arguments of opponents, especially that statement of Elwood Evans which he was so sure "would never need to be recalled." It completely overturns also his three positions laid down so emphatically in his article in *The Oregonian* of December 26, 1884: (1) Dr. Whitman's journey in 1842-43 had no political intent or significance whatever. (2) No desire or wish to defeat British claim to the territory or any part of it had any influence in actuating such journey. (3) His exclusive purpose was to have the Board rescind its order to abandon Lapwai and Wailutpu.

Let us now examine his fourth position: "There is no evidence that he (Dr. Whitman) visited Washington in the spring of 1843." In *The Oregonian* of March 20, 1885, he reiterates: "I also say that there is no proof whatever, nor has a single witness been produced to establish, that he was there." And yet the Hon. Elwood Evans is the first witness I shall call to prove the contrary. Exactly opposite the strong assertion just quoted, in the very next column, so that the eye may run continuously along the lines, Elwood Evans says: "What are the facts?" — It is not some opinion or theory of the opposite side that he is about to quote, but "facts." — "What are the facts? Dr. Whitman left the Columbia October 3, 1842, and arrived on the Potomac March 3, 1843." But it may be said he could have arrived on the Potomac and never have seen Washington. That is not the idea of Elwood Evans; for a little further down the same column he informs us: "When the treaty was all settled Whitman was floundering in New Mexican snows, and when he arrived in Washington the treaty had been the law of the land nearly four months."

The next witness is my old friend Dr. Edward Hale, of St. Louis, who showed kindness not to me only in his line (dentistry), but also to my predecessor and associate, Dr. Asahel Grant, as well as to Dr. Whitman. He writes July 19, 1871: "I had the pleasure of entertaining Dr. Whitman at St. Louis on his last visit eastward to confer with the President and heads of department in relation to the settlement of the boundary question. Also, on his return to Oregon, my house was his home while in St. Louis." Here so strong was the impression made on Dr. Hale by the conversation of his guest that he thinks of nothing else as the occasion of his visit East, and his intercourse with him on his return gave him ample opportunity to know whether he had been to Washington or been prevented from going there.

If now Dr. Whitman could rise from his martyr grave and give us his testimony, the matter would be settled beyond dispute, and God, who, "when his people went about from nation to nation, suffered no man to do them wrong; yea, reproved kings for their sakes, saying, Touch not mine anointed ones, and do my prophets no harm," has most wonderfully interposed to vindicate the memory of his servant. Soon after the article appeared in the *Herald* for February, I received the following letter from Judge James Otis, of Chicago: —

"In the month of April, 1843, Dr. M. Whitman and myself were at the same hotel in Buffalo, N. Y., waiting for the ice to leave the harbor so that we could take the steamboat for Cleveland, Ohio. After some four days, we took the stage for Dunkirk, and thence went by boat to Cleveland.

"He was a good talker and a man of great observation. He gave me an account of his experience among the western Indians; *his trip to Washington; his interview with Webster at Washington*, who, he said, listened with much interest to his statements, and then remarked: 'I want the President and Cabinet to hear what you have said to me.' They were called together, and Dr. Whitman spent an evening with the Cabinet, answering their questions and giving them his views as to the importance of Oregon, and the steps that needed to be taken in order to secure it for this country. Our life together at the hotel and on the boat was intensely interesting.

"At Cleveland we were told that the boat would not sail under ten hours; so Dr. Whitman proposed that we walk up town and see something of the city. A slight snow had covered the ground, and when we reached the top of the hill the doctor saw a steeple and said: 'Let us go to that church, for there is something about a church that always interests me.' We reached it and walked along its southern side where the sun had thawed the snow, and the green grass had started up fresh and beautiful. The doctor remarked: 'This green grass by the side of this church is the smile of the Lord on the work to be done by its minister and members for Christ in this growing city.'"

I quote this last paragraph lest any should charge Judge Otis with lapse of memory. The man who so distinctly remembers that scene at the church in Cleveland can be trusted to recall the words of Dr. Whitman about his visit to Washington.

I could add much more on the relations of Dr. Whitman with the emigrants at Fort Hall and onward, and in reply to the allegation that no one in Oregon heard of this patriotic work of Dr. Whitman till 1866; but this paper is already too long, and I forbear.

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### Letters from the Missions.

Micronesian Mission.

FROM KUSAIE.

By a trading-vessel which touched at Kusae last winter, an unexpected opportunity was afforded our missionaries to send letters home. The following from Miss Cathcart is dated December 26, 1884:—

"It is such a little while since our vessel, the *Jenny Walker*, came that we do not begin to feel the need of news. Well, I don't know that you would call it so very short a time—four months, but I did not think till after I wrote it how it might seem to you in the home-land. A vessel came from the Gilbert Islands, *via* Namerik, and brought a letter from Joralik, our teacher there. He writes encouragingly

of the work; over a hundred are in the school and all eager to learn, but there comes the same plea which came by the last vessel from Jaluij and Ailwonlaplap: 'Cannot you send us books? We are poor for books.' Yet months must pass before their need can be supplied.

"When I see how greatly our people need the Testament which will come when Dr. and Mrs. Pease return, I think nothing of the increased care, work, and responsibility that must come while they are absent, and am glad they are gone. Several have asked Joralik to recommend them as pupils for our school when I go next year.

"I think that as soon as the doctor comes back we ought to have the means to receive to the school from twenty to twenty-

five men. It cannot be expected that all who come here will prove faithful and make good teachers; and many of our people yet wait for the gospel message. Must they wait for lack of means to educate teachers? I can almost hear the response, 'No!'

"Cobra, or dried cocoanut, the only salable article our people have, has gone up a little. Some vessels pay as high as two cents a pound. They write from Namerik that a pound and a half of cobra will buy some hard bread, and that the children don't have to go hungry now.

"I have done my usual amount of schoolroom work, besides keeping up the evening prayers, prayer-meetings with school, and a great many little things that Dr. and Mrs. Pease used to do, and that require some one who speaks the native language. You know this is the first time I have ever had any real care and responsibility since I entered the work. One can't accomplish much till the language is learned, while at the same time new missionaries find plenty that they can do. The Lord has wonderfully helped and strengthened me, and with all my heart I thank him. I often think the strength for new duties comes in answer to the prayers of Christian friends; and I rejoice in the thought that now, when you come to know our greater need of help from above for this year, you will increase your prayers in our behalf. You who have not been on mission ground cannot know how we long for an outpouring of the Holy Spirit here in our field. You who have stood as we stand, in the midst of dawning light, know just how we feel.

"Two months have passed since Dr. and Mrs. Pease left, and we hope for only six more before some one comes to strengthen our hands and take charge of this school. God only knows what is in waiting for us. Pray that we may be prepared for all he has prepared for us."

It is painful to think that this strong expectation of reinforcements was to be disappointed. No new missionaries went out upon the *Morning Star*.

### West Central African Mission.

#### THE END OF THE WAR.

In the Young People's Department of this number will be found extracts from a letter from Mrs. Sanders descriptive of their life at Bailundu. The following from Mr. Sanders, under date of April 24, reports the collapse of King Kwikwi's war scheme:—

"The *osoma* and the 'hundreds' got back on the 22d. Their expedition seems to have been an utter failure. They say they arrived within sight of the sea, being about twenty miles from it; that the country was covered with a dense undergrowth which deprived them of the advantage of their numbers, compelling them to crowd along in the narrow paths. Then, too, it seems that the people, having sent their wives and children to the rear, were unkind enough to lie in ambush and shoot at the invaders. This was too much for them to bear, so they came home!

"On the way back they picked a fuss with some little place and forced a payment of twenty or thirty slaves and about one hundred cattle, it is said. This is quite in contrast with the boasts that they would bring so many slaves, that it would be hard to find enough food for them, and that the cattle would be innumerable. The result has been the best that could have been planned. The people have been humbled a little and are quite meek. At the same time they have practically had no loss nor been able to inflict any on the people down there.

"Yesterday I went up to see Kwikwi. He and the head-men were very pleasant; he protested that he was not the one who expelled us; also said that if I would tell him who had our things, he would compel restoration. That is a fine proposal, truly. I have little hope that he will make efforts to restore anything. To get him to do so, it would be necessary to work upon his fears. To do this, it would be necessary to declare that failure on his part to make restoration would certainly bring him into trouble with the Portuguese or with our

government. I am not prepared, in my present ignorance, to make this assertion.

" The Bailundu loss, that I have been able to get at with certainty, is four. But supposing it to be at least thirty or forty, as one claimed it would prove to be, were diligent inquiry made in all the country, it is extremely funny to hear them solemnly remark that 'the country has been depopulated,' and that 'the osoma has wasted the seed of man.' They seem like a horde of boys who were after rabbits, but ran foul of a wolf. Looked at with reference to our work, the issue is a cause for thanksgiving. They seem to have been anything but brave; but my wife maintains that they acted with real wisdom. They had no principle at stake. Their one aim was to get plunder that they might enjoy it. So when they found that it could be secured only at the risk of their lives, they concluded to forego it. For each man thought: 'If I get killed, what advantage will I, having lost my life, get, though we seize immense stores?'

" The osoma says that he will cause a letter to be written, inviting the return of the missionaries. I have not yet taken to him the letter of the Governor-general; I hope to do so when Silva Porto comes along."

Under date of May 1, Mr. Sanders says:

" I have been to the *ombala* several times since the return. The osoma and headmen are inclined to be friendly, but seem to have not the slightest intention of making any restitution. I expected that at least a few things would be returned, but, not having seen it done, I am under the impression that whatever was stored in the osoma's place has been distributed. I recognize some of our trade-goods (beads, chains, and some cloth) on almost half of the people there. Nearly all the osoma's wives and children are wearing our trade necklaces. In spite of his apology, he does not seem inclined to return anything except a pit-saw.

" I am told that yesterday they killed a human victim in the course of their ceremonies at the *ombala*. I started up there, but arrived after it was over."

### East Central African Mission.

#### BALENI VISITED.

As announced in the last *Herald*, Mr. Richards has made a successful tour of exploration to Baleni. His full report has now been received. Starting from Delagoa Bay with a native Zulu Christian, Maziyaná, he went on foot all this distance by way of Baleni to the lower end of Inhambane Bay, save that for the last half-day he had to be carried, since he was so footsore. The report will be found specially interesting, covering quite a new and populous section of Africa. It is difficult to fix upon any orthography for the names of persons or places. The Manjova, of whom Mr. Richards here writes, is the same person whom Mr. Wilcox, in our last number, called Manjobo, and another correspondent calls Umanjoba. The Machappas of this letter are called Chobbas by others. We are obliged to condense somewhat Mr. Richards's report:—

" We left Delagoa Bay on April 20 at 2 P.M., with three porters, or carriers: one for my blankets and goods, one for food, and one for general uses. We walked only two hours and stopped at a native hut, occupied by Mr. Wylie, a young Scotchman. Mr. Wylie was one of a party of six formed in Scotland a year ago, with the intention of trading on the Limpopo River. We left next day at sunrise, Mr. Wylie going about two hours with us. The day was hot, the sand was ankle-deep at every step, and not a drop of water to be found. About three P.M. we reach the St. George's, or Komati, River. The river is two hundred yards wide and thirty feet deep. We crossed in a 'dugout,' a log carved out like a large trough.

" The next three days we followed the Komati River, and all the way were either in the midst of deep sand, deep mud, or deep water, or a mixture of the three. It was the most unhealthful piece of road that I ever undertook to pass over. Amid other evils the mosquitoes were so thick as to *blanket* the whole of us, night and day. On the other side of

the river were swamps, lagoons, and mire-mashes the whole way. Sea-cows and crocodiles were everywhere abundant. No one could bathe in the river for fear of sharks and crocodiles. We found rice in almost every kraal. But the region, as a whole, produced little food, and was the worst for Europeans of any I ever read of.

"On the fourth day we passed thirteen different lakes. The natives called these the 'Liputa River,' but there is no river. Often there are hills and large fields of bush between them. The country is hilly and fair. That night we traveled till 9 P.M., and slept close down to the edge of a little lake. Next day we saw large lion-tracks in the sand, but saw no lions. While we were lunching one day back, on the Komati River, a man came up who was one of the party who visited our station at Inanda—one of Umzila's messengers. He remembered me, and all the kindnesses of the Christians, and served us food all the way to Baleni—a real blessing to us. On the sixth day we were five hours in dense bush with no water. On the seventh day we emerged from the bush and came out right on the Limpopo River, and this is Baleni. We followed along the edge of the bush toward the north, with the broad bosom of the Limpopo in plain sight for miles to the eastward. Herds of cattle were everywhere visible, and huts were very numerous, and after the Natal fashion, not large but close together. About noon we came up with Ngumbunkulu, a worthy son of the great chief. He was nearly seven feet tall, well formed, and the swiftest walker I ever undertook to follow. He put on a goat-skin jacket and started for the royal kraal. Notwithstanding my crippled condition, I followed him closely for a half-hour, when we sat down to wait for the boys and Maziyaná. We had now begun to cross the low flat plain adjacent to the river-bed. This plain was as hard as marble."

#### THE CHIEF OF BALENI.

"About 3 P.M. we came to Manjova's kraal, or one of his kraals, on the west side of the river. He seems to have two or

more kraals on the west, and one on the east, side of the river. After due inquiry we found that Manjova had left the kraal we were at that very day and was now on the east side, at his kraal named Emkontweni (meaning 'at the spear' or 'where the spear is stuck in the ground'). Ngumbunkulu told us to wait there, and he would go and formally announce our coming. So we slept there, the chief's wife caring for our comfort. She brought *amasi*, a kind of sour milk, and a good dish it was. Next morning Ngumbunkulu came and escorted us to Emkontweni. We reached the river about 9 A.M. The channel was sunk some six or eight feet, and the stream was two hundred yards or more wide. I counted five sea-cows and eight crocodiles before we crossed over. We crossed in a dugout, the water being some fifteen feet deep in the main channel. When we came to the kraal, we were shown a ragged, dirty hut, but as good as any of them, where we went in, spread our beds, and made ready for callers, and callers were not slow in coming.

"Almost the first was Manjova. This man is next in authority to Umzila, or rather to Umzila's son and successor, Umganu. He is lieutenant-general of the army. He is very old, almost bald, having some white hairs in his scant beard. He is jolly, kind, and, for a general, I should say he had about the right material. He was sly and fox-like in his manner, and never sat five minutes in the same hut. There were six of the new king's 'wolves' hid away in Manjova's kraal, and they made him nervous. They are Umganu's spies, sent out to hear anything they can that is bad about the new king, and to execute any one who speaks disloyally and to burn his kraal. They are the dread of the whole country. For fear of these 'wolves,' Manjova was afraid to appear to have much to do with me, lest they report to the new king that he was in league with white men, and he should lose his head. To avoid all appearance of business, he told me to tell my story to Ngumbunkulu in the night, and he would tell me the next day what answer he would give. In the after-

noon of the first day, the chief's wives all came in, and several children, chief men, etc., till my hut was so full that we could scarcely see any one. One of the 'wolves' now came in, and much to my disgust sat down on my bed, an indignity I never allow from any one. I gave him sharp orders to leave the hut, and, when he did not start, I quickly bundled him out of the door. This and a subsequent facing of the man were quite the making of me in the eyes of the whole kraal. Who dare touch a 'wolf'? I have no doubt that Manjova chuckled in his inner parts and wished I had fed the fellow to the crocodiles. I gave Manjova blankets and handkerchiefs to the amount of just one pound, and he gave me one pound cash, a goat, and all kinds of food including amasi and beef, during my stay. The one pound came from Mrs. Gobose, his pet wife, to whom I gave one dozen handkerchiefs."

#### MANJOVA'S "IMPI'S" AND SLAVES.

"The next day after our arrival Manjova killed three head of cattle and made several barrels of beer. This feast had been prepared or arranged long before our coming, but he insisted that it was all on my account, that he wanted I should see his soldiers, etc. In the afternoon about 300 braves appeared with all their war-trappings on. They came in small squads, making a good deal of noise, singing Manjova's praises, etc., till after they were saluted by the chief. Then they sat down, and were so very quiet that I had no idea how many had come till I went out and looked at them. This was the dreaded 'impi,' or part of the army, and though Manjova said he should send them to raid the Machappas, they all disappeared before sundown and I saw them no more. Manjova says he will make no more raids on the Machappas, because now they pay tribute to him, and I did not understand why he was going to send his 'impi's' among them this time. Heretofore he has made war on the Machappa nation, and indiscriminately slaughtered all adults; but the children were made slaves, and sold to the

*Portuguese*, both at Delagoa Bay and Inhambane. A girl brought five pounds and a boy one pound, and I saw many slaves about Manjova's kraal. Each of his wives had one. And there were several young men harvesting and herding cattle, all of whom had been taken in war. They were only three days from home, but they could not get away. If they did, and were taken, they were slain."

#### FROM BALENI TO INHAMBALE.

"After I had announced to Manjova my object in coming, he came in and told me that it was really out of his jurisdiction to do anything at all for me. Personally he would be glad to have us come and settle among his people. He would never molest us. But he was only a chief, and must await orders from Umganu. The old king is dead, and the new king is not yet crowned, and matters are quite unsettled; but doubtless there would be no objections, because 'no one' ever heard anything but good of missionaries.' He was quite anxious to impress upon me that personally he was in favor of our coming at once. On the morning of the third day I sent my 'good-by mouth' to Manjova and asked for a guide through his country. He came in person, provided a guide through to the Makwakwas, and said they should be told to give us a guide to Inhambane.

"We started at 8 A.M., with Ngumbunkulu as escort. He went about an hour and turned back, after many most assuring terms of friendship, hoping to come to my home some day at Inhambane. I was obliged to leave one carrier sick at Baleni. My feet were considerably rested and we started eastward at a fresh rate. Until now I had been quite in the dark as to where the place was located. But just four hours' walk from Manjova's kraal, we came upon our old friend the Luize, or Mitti, sometimes called the Shangan, River. We crossed it and immediately ascended a hill some fifty or one hundred feet high. From this point we could see the Baleni plain for an enormous distance. The plain is about twenty-five miles across, and extends northwest and

southeast as far as the eye can reach. The Limpopo, or Bembe, flows directly through the centre, and the Shangan River forms the eastern boundary. I could see the water in the channel of the Shangan till it emptied into the Limpopo. Emkontweni is on the Limpopo, about twelve miles north of the Shangan River. In the rainy season the whole plain is one immense lake, and Emkontweni is vacated and all the hundreds of kraals about there are deserted for two or three months. No European could live in the place. The natives like it, and revel in the mud. But to the east or west, on the first rise of ground, it is comparatively healthful. Perhaps Europeans could live there; but, with all my longings and wishes in the matter, I am unable to report it a healthful district, in my opinion. It may prove so, but it is too hot and too level to hold out much hope."

#### THE LAND AND ITS PRODUCTS.

"There are multitudes of people there easy of access. Kraals abound at every turn, and a small steam-launch (or a large one) would be of excellent service for many hundred miles up and down the Limpopo and Shangan Rivers. Inland, away from the rivers, the kraals, though not so numerous, are larger, and far outnumber those of *any* district in Natal. This was Maziyana's opinion, and he knows better than I do about Natal. Immense products are turned out of the soil, at almost no cost: corn so high that it would make Ohio blush to see it; millet twenty feet high; sweet potatoes, peanuts, melons, pumpkins, beans, bananas, etc.—all as fine as any I ever saw. The whole plain was dotted with herds of cattle. There is good timber in abundance. The Shangan, as I found before, is so salt we could scarcely drink it, but good water can be had by digging. We could go from Durban direct to Manjova's kraal with a steam-launch; certainly from Delagoa Bay. And whenever we go into that field the *water* route is without any question the easiest, shortest, and safest route we could possibly choose.

"After five days' journey we came to the

Makwakwa people. Our course from Baleni had been toward the rising sun, and we did not change. We were far to the south of our previous trip, and the route was excellent, and the kraals larger and more numerous. It had taken us nine days to cross the Shangan country. These people are called Amanguni, Amalandene, Amagaga, and now Ama Shangani; Shangani was the common name. They inhabit close down to the St. George's River on the west, and have an immense territory to the north. Zulu is the language of the court, and nearly every man understands it, but the women and children know very little Zulu for the most part.

"Bingwana, four days from Inhambane, is the largest kraal I ever saw. There must have been close on to 1,000 huts in the kraal proper and in the little knots of houses about it. We left there in the morning, and in the evening passed Gwamba, another immense kraal, and every day passed many kraals and some very large ones. When we left Bingwana we struck the Inhambane River, and followed it four days clear to the bay. It is a clear stream, ten yards wide, but for the most part very deep, and in many places widens out to take in little lakes along the way. It abounds in sea-cows. It makes one feel sick and faint to pass those densely populated villages, day after day, and realize that there is no shadow of divine truth in the minds of those people, nor any servant of the Lord in all their coasts, nor likely to be for a long time to come."

"How great is Africa!"

#### Eastern Turkey Mission.

##### THE PERSECUTION AT PAKAR. A.

IN addition to the account of this persecution in the August *Herald* (pp. 316, 317), the following from Mr. W. N. Chambers, of Erzroom (May 29), will be of interest. He characterizes the persecution as religious on the part of the Turks, and commercial on the part of the Gregorian community. An undercurrent of sympathy

with the Protestants, ever and anon showing itself, has aroused the suspicion of the officials, and "especially the presence of the Christian Turk, Hussein, and his quiet, firm, Christian bearing, has irritated them very much." The *mudier*, an Armenian, lives by bribery, and hates the Protestants because they stand in his way. Mr. Chambers continues: —

"The pastor of the place arrived here two days ago to attend the Alliance Meeting, and says that the oppression increases. A letter just at hand informs us of the decision of the 'packed' town council. The Protestants have only been able to get a little flour ground by secretly giving the wheat to a friendly Gregorian or Turk, who would get it ground as his own. This being found out was prevented. Then the Protestants applied to the village council, and the answer was: 'It is imperatively prohibited that the grain of the Protestants be ground. You may complain to the district government, or to the *wali* in Erzroom, or to the Porte in Constantinople; you may beat your heads against whatever stone you please; but your grain will not be ground.' This is so bold and outspoken that it indicates more power than the villagers have or dare to assume."

"Poor Hussein's last message from prison was: 'Let them not fear for me. I have Christ in my dungeon, and through him I am strong. I fear not, only I entreat that, if possible, I may be released from this place.'"

#### Maratha Mission.

##### VITHABA, THE BIBLE-READER.

MR. BRUCE, writing from Satara, June 8, gives some interesting information concerning the methods by which the native laborers are able to reach the people, and the encouraging results from the labors of many years ago.

"For example," he says, "I may mention Vithaba, my Bible-reader at Wadut. He visits twenty-five different villages, and although there have been no conversions, yet he is known and highly respected

by the people, except a few Brahmins, all over the district. The influence of such a man is invaluable, and I cannot but think that the fruit of his efforts will some time appear. Vithaba is something of a doctor, in his way, and is often called even to other villages to minister to the sick. A few days ago some high-caste people of a neighboring village made a dinner, and soon after the dinner a dozen men were taken violently ill, as if poisoned from a neglected copper cooking-vessel. Vithaba was sent for with all haste, and, whether by his medicines or in the ordinary course of nature, the men were relieved. But it was all the same to them. They thought he had relieved them, and were very grateful. As night approached they dared not let him return home, lest they should need him, and so provided his evening meal and kept him over night. By such means, as well as by the direct preaching of the gospel, our native agents are trying to win the people, and I am sure that the effort cannot fail to have its effect for good."

##### INTEREST AT SATARA. — OLD SEED BEARING FRUIT.

"I am gratified on my return from Mahableshwar to find that the Satara church has not been idle during our absence. There is considerable interest in several different quarters, and there are now five persons who profess to be ready to receive baptism, and some of them the church is hoping to receive next Sabbath. Two of these, a man and his wife, live sixteen miles east of Satara, and may be said to be the first-fruits of our new out-station at Koregaw. The man himself says he first heard the gospel from Mr. Dean, many years ago. This is encouraging in many ways, and shows that though we may have to wait long, yet the preaching of the word will not be in vain."

##### OPPOSITION.

June 15, the day after the Sabbath, Mr. Bruce adds: —

"No baptisms took place yesterday, but it is hoped that there will be some soon. Opposition is rampant. The Brahmins

at Wadut have laid before a magistrate a false charge against the Christains of *defiling one of their temples!* The emissaries of Satan are numerous and very active. Pastor Vithalrow preached a most excellent sermon yesterday with reference to our work here, on the text: 'Hast thou but one blessing, my father?'"

#### SPIRITUAL RESULTS, WHY NOT GREATER?

In this connection, the following by Mr. Bruce, from the Report of the Maratha Mission for 1884, will be of interest:—

"A question which has many times given rise to anxious thought among us is, Why do we not see greater spiritual results? It has been the burden of many of our regular prayer-meetings, and a number of special meetings have been held for prayer and discussion upon this subject. It cannot be denied that the gospel has been very widely proclaimed, and that a great multitude of Christian books and tracts have been scattered abroad. It is true also that some, at least, of our native brethren have been most earnest and faithful in their efforts to win souls to Christ. But it is still true that only now and then one is ready to acknowledge Christ before the world. In the Satara districts we could point to a goodly number of persons who are interested in the truth, some of whom declare their purpose to become Christians *sometime*, but not one of whom is ready to do it just *now*. The forces of the enemy are most thoroughly organized. The native community is almost a unit in its opposition to Christianity. Caste rule is supreme, so much so that individuality is lost sight of and destroyed. It is impossible for the individual to assert himself in any way at variance with the general dictum of caste, without the whole force of the organization being brought to bear upon him to crush him. This is illustrated by numerous incidents which are given in this Report. At present there is a man of my acquaintance who, three months ago, expressed his purpose to become a Christian. He was unusually bold and fearless in his declarations, and was apparently perfectly sincere. He was a man of business and possessed considerable property, but no sooner was it known that he was proposing to become a Christian, than his friends and those in business connection with him began to weave a network of difficulties around him. His contractors failed to meet their engagements, his debtors refused to pay him his dues, and even his own wife rose up against him to trouble him. Already one suit is before the magistrate, and he tells me that there are three or four more to follow. It seems clear that this man cannot bring his property into the kingdom of God, and that the only way in which he can enter it himself is to break away from everything, and become an outcast from his own home and all that are dear to him. And this his faith is not sufficient to enable him to do. In view of cases like this it does not seem strange that the progress of the gospel is slow. One such example may deter many others who are convinced of the truth, and who, under more favorable circumstances, would gladly confess it. Shall we then faint and cease from effort? As this state of things has impressed itself more and more upon us, the church has been aroused to more earnest prayer and to more faithful, persistent effort. The promises of God seemed never before so all-sufficient to meet every difficulty. 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations.' The faith of the church has also embraced larger plans of Christian work than ever before. The peculiar difficulties may be very great, and the progress very slow, but there is no doubt of final success. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.'"

#### THE GAINS OF THE YEAR.

Nevertheless, the gains in this mission the last year are very gratifying, as the following from the last Annual Report shows:—

"The statistical tables show much more satisfactory gains during the last year than it has often been our privilege to record.

Nearly every column shows a substantial increase. The whole number of persons received on profession of faith is 161, which has been exceeded only three times in the history of the mission. The net gain of communicants was 135, which was more than nine per cent. of the whole membership at the beginning of the year. The whole number of communicants at the end of the year is 1,593. The number of children baptized during the year is 97, and the net gain in this column is 49, making a total at the end of the year of 983. There are 97 adults baptized but not received to communion. The whole number of baptized persons therefore is 2,673, which is a gain of 159 upon last year. The amount of contributions for the year is 3,958-14-10 rupees, which is less by 500 rupees than in the previous year. This is accounted for by the fact that in 1883 various special objects were presented in Bombay and at the Annual Meeting at Ahmednagar, for which considerable sums were given. Many of the individual churches report an *increase* in their contributions for 1884. By the graduation of a class in the Theological Seminary the number of licensed preachers has increased from 6 to 13, and consequently the number of Bible-readers has decreased from 39 to 34. There are 14 more schoolmasters, and the whole number of native agents has increased from 193 to 207. Three additional schools are reported with an increase of 195 pupils, making 1,720 in all. The number of Sunday-schools has risen from 40 to 53, and the number of pupils from 1,435 to 1,668. While we could wish for far greater gains, yet we are grateful to the Master for these tokens of his presence and blessing. We believe that much foundation-work is being done, which is not shown in these tables, and which will render larger results possible in the near future."

#### Foochow Mission.

##### TOURING. — EAGER AUDIENCES.

WRITING from Foochow, June 4, Mr. Hubbard gives an account of recent visits

to the out-stations of two neighboring districts. He says: —

" I have had opportunities recently to see something of the work in the out-stations. First, I was, with Mr. Hartwell, two Sundays and the week between in the Chang-loh district, lying to the south of the Min, at its mouth. Here are hundreds of villages, in four of which we have chapels. In the evening we held preaching-services, and in the daytime when we could, Mr. Hartwell preaching, and I playing the 'baby organ' to lead the singing. The services were well attended, and the people easily managed. The first two nights we passed in Mui Hwa, a fisherman's village by the sea; the next night, in our chapel at Kang-tong, some five miles up the river and as far from it; the next three nights, at Chang-loh city, about ten miles farther up, where, during the day, the preachers' quarterly examination was held; the last three nights, at Kang-tong, where we administered the communion on Sunday.

" Without any special notice of our presence, or announcements of meetings, they were, nevertheless, well attended, and it seemed to me that, if the people were properly notified, and meetings, not too long, and made attractive by music, were held as revival-meetings, with inquiry-meetings at the end, each evening for two weeks consecutively, greater results would follow than can ever be expected with the present method of sending one man out alone to speak a night or two in a place. However, with the extent of country to be worked, and the number of men in the field, the present method is perhaps the best, if not the only, practical method.

" Eleven days with Mrs. Hubbard and Miss Newton in the Yung-fuh district only impressed me the more with the great needs of the work. There was no trouble to get audiences and to interest them. It seemed to me like a great harvest all going to waste for want of reapers. All the older missionaries say they have never before had the gospel so eagerly listened to. The opportunity is a grand one; but who is there to do the work?"

## IMPORTANCE OF FOOCHOW.

" Foochow is the stronghold to be conquered. Intrenched as the people are in their strong social customs, with their aristocracy of learning, and with immunity from war for centuries, until last summer, it is not to be wondered at that they are slower to accept the gospel than the Pacific Islanders or the more simple country-folk hereabout. The siege we lay must consequently be a longer and a harder one; and even when we see the walls beginning to weaken, we must realize that the end is not yet; in fact, that the stress of conflict is yet before us. Shall we, then, abandon the siege? No! all the missions here are needed, and ours, perhaps, most of all, for we are within the walls. There is no discord among us. The others, to be sure, can show more captives taken, but their success is largely due to powder and balls of our preparing and to the younger men they have for the fight.

" Above all, we need an outpouring of God's Spirit. For this we are all praying. But the divine power works through human instruments and blesses right methods. In North China a number of University men, from England, as revivalists, are doing a blessed work for the missionaries themselves, and for the natives. If we could have something like this we should be greatly enlarged."

## EXPERIENCES IN THE OUT-STATIONS.

Of the visit to the Yung-fuh district, spoken of above, Miss Newton, who accompanied Mr. and Mrs. Hubbard, writes, May 26:—

" The breezes on these grand old Ing Hoh hills always give me fresh physical strength and vigor, and it does one's very soul good to meet some noble Christians there whose characters have been moulded by their surroundings. Very poor and ignorant some of them are, but their simple, childlike faith in God may well put to shame many whose privileges have been far greater.

" The first night we spent at Chong Ha, where a nice chapel has recently been

built by the native church, aided by individual subscriptions. The preacher stationed there is one of our best young men, and a school is kept in the chapel by one of the last class from the Boys' Training School. We made, in the afternoon, several calls on the scattered Christians, finding one earnest man teaching school in his own house, unaided by mission funds. He commenced at the request of his heathen neighbors, and they devote half the day to the study of Christian books. This cannot, however, be taken as a fair sample of public sentiment, for in another place we were forced to close a school because the children were forbidden to read our books, on the ground that if they did so the idols would forsake their houses.

" In the evening we had a pleasant service in the chapel, Mr. Hubbard adding much to the interest by the use of his organ. Can you imagine what the singing is in Chinese country churches without an instrument? Oh, be thankful that your ears are spared such combinations of discord! They do sing with the spirit, but alas for the understanding! When the preacher had finished his sermon, I was going to interpret for Mr. Hubbard the few words he wanted to say, but he quietly stepped aside and left me face to face with the audience. I don't believe in lady preachers, but there was no help for it.

" The Chinese are slow to propose an adjournment when anything interesting is going on; but at last we were able to go upstairs to make arrangements for a night's rest. Having started about four o'clock in the morning, we were all very weary. Only a few moments passed when there came a request that we would go down and play and sing just a little more for some late comers. Of course we did.

" Two days more of journeying in a native *sampan*, the last one slowly pulling up the rapids, brought us to Ing Hoh city, where Pastor Ting is stationed. Sunday morning we all went with him to a village, three or four miles away, where he held the communion service. I wish you could have looked into that low, unfinished

room, with its floor of earth, and seen the earnest audience with whom we kept the sacred feast. About thirty communicants were present, and the Chinese bread and the grape juice in an earthen cup were as truly Christ's body and blood to us, as though received from a silver communion service and surrounded by wealth and luxury."

"WATERFALL NEST."

"One night we spent high up among the hills at the 'Waterfall Nest,' where nature has made some of her boldest attempts at landscape painting. That night there was a pouring rain, and when it ceased for a little while the next day, so that with our bamboo staves we could go down the slippery path to the valley, we had a view that compensated us for all our discomforts. The air was full of the music of many waterfalls, tumbling from the rocks above and leaping into the depths below. We stayed at the home of one of my former pupils, and two who are still in school live near by. Poor—oh, so very poor they are! but they gave us a hearty welcome; and though the rain prevented a crowd, we had grand opportunities for personal work among those we met. There are diamonds there, though in rough setting.

"We came back rested and refreshed to our work, and have been able to come nearer to the native Christians and understand better how to help them. More and more am I convinced that we must mingle with them freely if we would do them good."

*Shanse Mission.*

FIRST IMPRESSIONS.

MR. AND MRS. D. H. CLAPP, after spending the winter on the coast, arrived at Tai Ku, their destination, in April last, "very grateful that God had so graciously and richly cared for all the members of their party throughout their whole journey." Writing April 22, Mr. Clapp says:—

"Our journey hither occupied just three weeks, including Sabbath days, when we

did not travel. It was very pleasant indeed most of the time, and as things went on very smoothly we had no reason to complain.

"During the winter I made a visit, with Mrs. Clapp, to Peking and Tung-cho, which, I think, repaid us for all extra expense incurred and the time spent during our whole stay in Tientsin and vicinity. The character of the work done, the spirit of the workers, and the results in the shape of noble Christian men and women and children, not only in our missions in the above-named places, but in those of the American Presbyterians and Methodists, have given me such encouragement and hope for the future of our own mission as I am sure I could not have otherwise gained."

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*Japan Mission.*

A NEW CHURCH AT NAGAHAMA.

MR. LEARNED, writing from Kioto, June 12, says:—

"I have just had the pleasure of assisting in the organization of a new church at Nagahama, and in the ordination of a pastor over it.

"Nagahama is a city of some fourteen thousand inhabitants, on the east side of Lake Biwa, forty miles or so from the port at the foot of the lake. It has recently become a place of considerable importance, being the port from which start the railroads beyond the lake. Two lines diverge from there, one going across to the west coast of Japan, and the other being the beginning of the trunk line to Tokio. The principal business of the place and the vicinity is the production of silk. It is only about ten miles from Hikone, and regular work was done there by the pastor of the Hikone church several years ago. Since last summer Mr. Hori, a graduate of our school, has been working there, and as a result this church has been formed. The services were on the 10th, and it was a strange coincidence that during the preceding night the principal Buddhist temple of the city was struck by lightning and

destroyed. Some ten churches were represented in the council. Twenty-nine united in the new church, and Mr. Hori was ordained its pastor. He is now the only Christian pastor in all that province, and has a large field of work besides that in the city of Nagahama."

BREAKING NEW GROUND.—TOMO.—  
KURAYOSKI.

In connection with the article on Okayama station, in another part of this number, the following from Mr. Cary, written June 6, will be of special interest:—

" Since I last wrote, I have visited four new places: the first, Tomo, an important port in the province of Bingo. A Bible-seller had reported some men in that place as becoming interested in Christianity, but no trace was found of them. I preached twice to large audiences, met a few people who came to the hotel, and left a helper to remain two or three days trying to promote any interest that might be awakened.

" The second place was Kurayoski, a town of about 5,000 inhabitants, in the province of Hoki. So far as I know, this was the first time evangelistic services had been held in that province. Two persons had heard something of Christianity in Tsuyama, and a Bible-seller had done something to interest others. The building where I preached was crowded each evening with six or seven hundred attentive listeners, while a large number came to the hotel to make inquiries. There seemed to be a very encouraging foundation for permanent work, and the people who were interested have promised to pay the expenses of a Kioto student if one will spend the summer vacation there."

TOTTORI.—YONAGO.

" This was the first step of our station northward, from Okayama Ken, and it only made us more desirous to take another. So, with Pastor Kanamori, I went into the province of Inaba, visiting Tottori, the capital of Tottori Ken, which includes the provinces of Hoki, Inaba, and Tajima. A member of Kobe church was

living there, and helped to make arrangements for our services. Some four or five years ago, Mr. De Forest visited Tottori, and during a vacation a Kioto student was there; but since then the place has been left to itself. We found, however, two other church members, and a baptized Greek Christian who was very friendly, besides a few others who were slightly interested. Most of these had been unknown to each other, and we hoped that one of the results of our visit would be to bring together these scattered coals to make a blaze.

" As we were late in making arrangements for the first meeting, the theatre where it was held was only about half-filled with five hundred persons. The second evening there was a crowd of about one thousand. As many in the back part of the theatre were standing, and others pushing their way in, it became somewhat noisy, though there seemed to be no desire to cause confusion. As Mr. Kanomori was having some trouble with his throat, all the preaching devolved upon me, while he met the people who came in the daytime to our hotel. The third day we accepted an invitation to hold a service in the afternoon at a lecture-hall in another part of the city. The room was filled with about five hundred persons, mostly officials, teachers, scholars, and other people of higher classes. Thinking to diminish somewhat the crowd in the evening, notice was given that the sermon would be the same as in the afternoon; but the theatre was more crowded than before; though by getting most of the audience, from looking in at the windows, into the building to sit down, we had a quieter time. These large crowds are of course drawn chiefly by curiosity; nevertheless, the gospel is preached, and we know not which shall prosper, either this or that. Several persons agreed to meet Sundays for Bible-study, and we hope also that they will have a student during the summer.

" We went on to Yonago, the largest city in Hoki, having about 10,000 inhabitants. My three hours of preaching the last day at Tottori had made my throat almost as

bad as Mr. Kanomori's, so that we stayed only two days. We had bad weather, but fairly good audiences. The first night the rain made so much noise on the theatre roof as nearly to drown my enfeebled voice. The roof leaked and occasional drops would come pit-pat on my head.

"Yonago seemed less promising than Tottori, but we hope that future visits will help to develop what interest there is there."

#### THE OSAKA CHURCHES.

Mr. Allchin writes from Osaka, June 2:

"You will see by the Annual Report of the Osaka station that the membership of the churches covered by this report has increased during the past year fifty per cent. Important as this item is, it is less important than the fact that these four city churches are exerting themselves to a remarkable degree to reach the people in the city and surrounding villages. This is the way the First Church does it: The pastor looks over his male members and decides that at least ten of them ought to be speaking somewhere for the Master. A house is opened in one part of the city, where the older and more experienced members preach every week in turn. In another part of the city is a shoe-manufacturing company, the treasurer of which has opened his house for regular preaching to the factory hands. As this is rather an important place, the pastor himself takes charge and preaches every week. I am associated with him in this work. The first night eighty were present.

"The younger members of the preaching band fixed upon a village three or four miles distant and are trying to capture that place. At first a company of five or six went, and, thinking that the small house would not contain the large audience which their enthusiasm assured them must come together, they decided to arrange for 'overflow' meetings. Dividing into four parties they secured four houses, in which they held meetings at the same time. On another day three or four young men went to another village, and, as all the houses were shut against them, began

preaching in the street. The villagers greeted them with stones.

"A few weeks ago the school-teacher of a village five miles from the city became a Christian and united with the Third Church. This led the church to begin missionary work in that village. Wishing to confine my many blunders in using the language to some obscure place, I joined the band who went every week to this village. We held the place only a few weeks. The Buddhist priest was a relative of the head-man of the village, and through his influence the teacher was dismissed and obliged to remove his family to the city. No other house will open its doors, and so we are shut out.

"Twelve members of the Third Church are preaching in turn in a house in the city which was opened two years ago by Mr. Curtis and myself. Since then I have spent every Sunday afternoon in this place, singing hymns and teaching a Bible-class. Sunday mornings are given to the First and Second Churches. To reach these three churches I walk about seven miles every Sunday. The Fourth Church receives a visit from me every Friday evening. This church also is sending its young men out into the surrounding villages. There is enough such work to keep the members employed for years. Osaka stands almost in the centre of a large plain, ten miles by fifteen, and in this plain there are at least 450 villages, containing from 100 to 1,000 inhabitants each. As soon as we get out of the plain by crossing the mountains, we come upon town after town with from 2,000 to 10,000 inhabitants. Both Mr. De Forest and myself have visited some of these villages with the Japanese brethren, but, with the constant calls which he receives from the large provinces of Ise and Yamato, he cannot do as much work near home as his heart desires."

The following statistics of this mission will be of interest. Number of churches April 1, 28, of which 20 are self-supporting; organized during the year, 6. Membership (males, 1,540; females, 1,212), 2,752. Added by profession in the year, 1,027; net gain 820. Largest membership, 353.

## Notes from the Wide Field.

### AFRICA.

**THE SWITZERLAND OF AFRICA.** — Bishop Hannington, with Messrs. Handford and Wray, of the Church Missionary Society, with a view of opening a new mission, have recently visited the magnificent region, called the "Switzerland of Africa," the chief feature of which is the lofty Mount Kilimanjaro, rising more than 18,000 feet above the level of the sea, and covered with perpetual snows, though only three degrees south of the equator. This region lies about two hundred and fifty miles northwest from Mombasa, on the eastern coast, and through it runs the natural road to the Victoria Nyanza. Travelers unite in describing the scenery as marvelously lovely, uniting the luxuriance of the tropics with the grandeur of Switzerland. The beautiful vale of Tavéta is especially spoken of as a "very Arcadian bower of bliss." Lying some 2,400 feet above the sea, seven miles in length by one in breadth, skilfully irrigated with cool waters from the melting snows on the mountains, richly cultivated, surrounded by gigantic forest trees rising eighty to one hundred feet before branching into a luxuriant canopy, with a profusion of ferns and flowering shrubs of every hue in the intervals, this lovely valley is a very "forest haven of refuge." It is entered through a narrow defile, across which are thrown thick barriers of wood, forming an impenetrable defence, jealously guarded, with a single opening for a gate. The inhabitants form a republic, are of mixed origin, are diligent agriculturists, raising in their fertile and carefully irrigated soil rich banana groves, sugar-cane, sweet potatoes, yams, and every variety of tropical vegetables, while also they are great bee-masters, with fat flocks of sheep and goats. They are described as honest, industrious, hospitable, manly, courteous, though grossly superstitious and terribly corrupt.

West of Tavéta are the highlands of Chagga, comprising the whole habitable region along the south and southeast slopes of Kilimanjaro. Here are no towns or villages, the whole country being dotted over with clusters of two or three houses, surrounded by plantations and gardens. Indeed, each separate state is like a huge, straggling city, a vast expanse of huts and gardens. The beauty of the region is wonderful, an exquisite vegetation clothing the lonely gorges and glens, lighted up with the brilliant colors of tropical blossoms. Not a month passes without rain, and the fertile country shows everywhere signs of most luxuriant cultivation, as rich and luxuriant as that of Tavéta, with the advantage of a delightful interchange of mountain, forest, and plain. The principal chief in this locality is Mandára, ruler of Moschi, described as a very pleasing specimen of African royalty, powerfully built, of princely bearing, with a pleasant, intellectual face, his single eye full of intelligence, affable and courteous in his intercourse with travelers, very ambitious, and invariably exhibiting the ingrained characteristic of all African chiefs — intolerable greed. His ambition leads to frequent wars with the neighboring chiefs; the whole country being in a constant state of tension, the friends of one petty chieftain being unable to pass safely through the territory of his neighbor; each, however, having an insatiable craving for the presence of white men, to add to his wealth and importance. Here is a fine field for Christian enterprise, which the Church Missionary Society is preparing to enter.

**CANNIBALISM.** — The Church Missionary Society has received definite information regarding the recently reported case of cannibalism at Nembe, on the Brass River. The persons mainly concerned in the outrage were, of course, heathen. And though the native Christians generally manifested great horror and indignation, it is feared that a few church attendants were implicated, while the chief, in whose interest the murders were committed, had professed Christianity. This is a new and sad lesson of caution,

not to admit to the church from the ranks of the heathen without good evidence of conversion, and a new call for earnest prayer for the outpouring of the Spirit of God upon the missions in West Africa.

**THE NEW STEAMER, HENRY VENN.**—The Church Missionary Society has recently completed, at a cost of upward of \$30,000, a new river steamer, the *Henry Venn*, for service in the Niger Missions, to replace one of that name, irreparably damaged, after rendering most valuable service. The new steamer is ninety feet long by sixteen broad, is flat-bottomed, has no keel, and draws about two feet of water. On account of the narrowness of the creeks it will navigate, it is propelled by two stern paddle-wheels and steered by two rudders. It can steam ten knots an hour; has comfortable, roomy cabins on the deck to accommodate six persons, and over the cabins a long promenade-deck, forming a double roof to the cabins, and over that an awning, to protect the cabins as much as possible from the severe heat. A successful trial trip has been made. She will now be broken up into two parts, and sent to the Niger, to be reconstructed in the yard of the National African Company. All friends of missions will earnestly hope and pray that the building of this vessel may mark the beginning of still richer blessings to the perishing races on the Niger.

#### JAPAN.

**JAPAN AND AMERICA.**—*The Japan Weekly Mail* of June 6 contains an interesting article by an English pen, expressing the reasons for the "great popularity enjoyed by citizens of the United States in Japan" and the great popular favor shown toward America. The pith of the article is contained in the following extracts. After stating that Japan had been bound hand and foot by her foreign treaties, and was feeling more and more the weight of the humiliation, and so was naturally turning her grateful eyes toward the power which was first inclined to show her some measure of confidence and sympathy, it goes on to say: "Moulded by her present representative, the policy of America has been to consummate the work which she began twenty-seven years ago. Having introduced this Empire to the community of nations, she has endeavored to secure for it the full privileges of international comity. She, above all the treaty powers, has been sincere and consistent. For while her associates, having forced Japan to enter their society, thenceforth persistently refused to admit her beyond its confines, America has shown herself willing to treat her as a friend and equal. With rare exceptions, to meet an American is to meet a man who avows himself a friend of Japan and whose friendship seems a reality in his life. That all this should produce some effect is inevitable. Like begets like. The sentiment of Japan toward America is simply a reflection of the sentiment with which Japan believes herself to be regarded by America. We cannot pretend that to write this affords us, as Englishmen, any particular gratification. But the facts obtrude themselves perpetually upon our notice, and if they do not sound pleasant, that is an old attribute of the truth." All this emphasizes with new force, to the Christian heart of America, the duty of spreading the gospel in Japan, explains in a measure our past success, and gives great encouragement for the future.

#### COREA.

**THE BIBLE IN COREA.**—From a cheering letter by Rev. John Ross, translator of the New Testament into the Corean language, contained in *The Monthly Reporter* of the British and Foreign Bible Society for July, we learn that, as the result of Bible-reading and the distribution of tracts and testaments, there are, besides those already baptized, over six hundred men now applicants for baptism in the Corean valleys. As the result of the two years' labor of the colporter Swi, at the capital, he has now over seventy men who are applicants for baptism, some of them "remarkable men." One

of his converts has opened a "preaching-hall" in a city to the west of the capital, where he has eighteen believers, and another has over twenty applying for baptism in a city to the south. "The remarkable results" from the labors of the colporters, not in the Corean valleys only, but in Central and Southern Corea, seem to prove conclusively that this vernacular translation is just what was needed, being "understood by all, including women and children." In Central Corea the majority of purchasers were women, who seemed to be literally "hungering and thirsting for the truth." And while a few learned men prefer the Chinese literary style, the vast majority of the men and all the women must depend on the vernacular translation for their biblical instruction.

#### INDIA.

**THEOSOPHY.** — It is reported, according to *The Bombay Guardian*, that many distinguished and leading members have left the Theosophical Society, and are spreading disaffection against the present leaders. Colonel Olcott has warned his followers against these "secret enemies." One of their chief objections is that the founders have made the Society "a hot-bed of anti-Christianism." May the good work of disintegration go on!

#### MISSIONARY SOCIETIES.

**THE AMERICAN BAPTIST MISSIONARY UNION.** — We learn from *The Baptist Missionary Magazine* for July, containing reports from the missions presented at the Annual Meeting in June, that this Society has been greatly blessed the past year. The summary shows, in all the missions, 208 missionaries and 25 lay evangelists; 1,720 native preachers; 1,160 churches, with 117,491 members; 10,514 baptized in 1884: an increase from last year of 14 missionaries, 38 native preachers, 33 churches, and 5,369 members. Of these, 929 preachers, 572 churches, with 61,550 members and 6,776 baptisms, are reported from the European missions.

**UNITED PRESBYTERIANS.** — From the Annual General Summary of the missionary work of this denomination in the foreign field we learn that it has two missions—India and Egypt; 115 stations—54 in India and 61 in Egypt; 18 male missionaries and 31 female; 1 medical missionary and wife; 8 native ordained missionaries and 15 licentiates; 235 teachers and helpers; a total of 307 laborers. They have 26 organized churches, with 3,363 members, and an average attendance of 4,878; an increase in membership the past year of 1,016; decrease, 301; total increase, 715. Baptisms, 959; scholars in Sunday-schools, 2,099; in mission schools: boys, 5,169; girls, 2,231; total, 7,400. An excellent record!

## Miscellany.

#### RIGHT HAND AND LEFT.

We have met with a few Christians of late who will never make a *subscription* to any benevolent cause; who object to using the envelope that is sent out to collect the regular benevolent offerings of the church; who will not systematize their offerings with their fellow church members. The reason they give is that the Lord has said that we ought not to let our "left hand know what our right hand doeth." We

have no doubt that some Christians are sincere in this matter, and we always hesitate to criticize conscientiousness, wherever it may be found. But we are constrained to believe in some cases it is not so much a conscientious desire to follow the literal command of Christ, as it is that they are ashamed to let their left hand know what the right hand gives, because it is so small a gift; and they are especially ashamed to let their brethren know. We sometimes

wonder whether they are not ashamed to let the Lord know. Then we wonder why these same Christians are so punctilious in obeying this command and so oblivious as to many others. — *Words and Weapons.*

#### BIBLIOGRAPHICAL.

*The Shrines of Lourdes, Zaragoza, The Holy Stairs at Rome, The Holy House of Loreto and Nazareth, and St. Ann at Jerusalem.* By Robert Needham Cust. London: Trübner & Co. 1885. Pp. 63.

Mr. Cust, who is a valued member of the Committees of the Church Missionary Society, and British and Foreign Bible Society, has become well known by his

more elaborate works, chiefly linguistic, and which are an outcome of his deep interest in the cause of missions. This little book is due to the same source as most of his other writings. The author gives the results of his visits to the places named on the title-page, in an interesting and candid manner; shows the degrading influence of superstition and pious frauds; speaks of the growth of Maryolatry; and more than intimates that papal lands are as legitimate a field for evangelical missions as are the lands of Buddhism and Mohammedanism.

### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

For persecuted converts in Spain and Turkey, that their faith fail not; that their love to him who was made perfect through sufferings may wax stronger and stronger; that they may be strengthened with all might in the inner man, being assured that they have a sympathizing intercessor on high; yea, that he who permits them to be placed in the burning fiery furnace is himself with them, faithful to his promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee: for I am the Lord thy God, the Holy one of Israel, thy saviour." Supplication should be offered that they may be enabled to take joyfully the spoiling of their goods, knowing in themselves that they have in heaven an enduring substance; that all vindictive feelings may be suppressed; that their testimony of patient endurance may be blessed to the conversion of their persecutors; that they may be less desirous of deliverance from trials than that Christ should be honored; and that in the fellowship of his sufferings they may find fulfilled the blessings which he promised on them that are persecuted for righteousness' sake.

#### DEPARTURES.

July 30. From New York, Miss Electa C. Parsons (returning) and Miss Rebecca G. Gillson, to join the Western Turkey Mission; Miss Mary Pauline Root, M.D., to join the Madura Mission.

#### ARRIVALS IN THE UNITED STATES.

July 19. At San Francisco, Rev. James H. Pettee and wife, and Miss Martha J. Barrows, from Japan.

#### DEATH.

August 2. In Homer, N. Y., after a long and painful illness, William Owen, son of Rev. G. F. Montgomery, of the Central Turkey Mission, aged twenty years.

### for the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Reports from the Maratha Mission. (Page 360.)
2. News from Kusaie, Micronesia. (Page 354.)
3. Breaking new ground in Japan. (Page 364.)
4. The Osaka churches. (Page 366.)
5. Foochow and the out-stations. (Page 36a.)
6. The persecution at Pakarich, Eastern Turkey. (Page 359.)
7. Affairs in West Central Africa. The war ended. (Page 355.)
8. Visit to Baleni, East Central Africa. (Page 356.)

## Donations Received in July.

## MAINE.

Cumberland county.	
Portland, State-st. ch., 200; Williston ch., 50; Margaret L. Minott, 5;	255 00
West Falmouth, 2d Cong. ch.	10 00—265 00
Hancock county.	
Blanchard, A. J., McGowen,	10 00
Ellsworth, Cong. ch. and so.	60 00
West Brooksville, Cong. ch. and so.	5 00—75 00
Kennebec county.	
A friend,	25 00
Lincoln and Sagadahoc counties.	
North Edgecomb, Cong. ch. and so.	15 00
Penobscot county.	
Bangor, 1st Cong. ch.	21 15
Brewer, 1st Cong. ch.	13 00—34 15
Washington county.	
Dennysville, Cong. ch. and so.	24 86
Machias, Centre-st. Cong. ch.	12 18—37 04
York county.	
Eliot, 1st Cong. ch.	9 47
Danville Junction, A friend of missions,	2 25
	462 91
<i>Legacies.</i> — Portland, John C. Brooks, add'l.	360 00
	1,022 91

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Walpole, Cong. ch. and so., add'l,	58 04
Grafton county.	
Lyme, Cong. ch. and so.	20 00
Orford, Cong. ch. and so.	16 14
Orfordville, Cong. ch. and so.	5 00—41 14
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Manchester, Franklin-st. Cong. ch., 99; C. B. Southworth, 50;	149 50
Nashua, 1st Cong. ch.	53 16
Pelham, Cong. ch. and so.	74 17—276 83
Merrimack county Aux. Society.	
Loudon, J. S. Pike,	95 00
Pembroke, Cong. ch. and so., 2;	
Rev. D. Goodhue, 1,	3 00—28 00
Rockingham county.	
Deerfield Centre, Cong. ch. and so.	27 25
Epping, Cong. ch. and so.	34 24
Exeter, 1st Cong. ch.	80 00
Greenland, Cong. ch. and so.	75 00—216 49
Stratford county.	
Tamworth, —	2 00
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so., —, A friend,	58 43
	20 00
<i>Legacies.</i> — Goffstown, Mary Manning, by Alfred Story, Ex't,	700 93
	96 18
	797 11

## VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	20 00
Middlebury, Miss Nichols, for Mrs. Schneider's work, Cons pie,	50 00—60 00
Bennington county.	
Bennington, 2d Cong. ch.	35 26
North Bennington, Cong. ch. and so.	38 46
Rupert, Cong. ch. and so.	33 10—99 83
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
McIndoe's Falls, Cong. ch. and so.	12 00
Chittenden county.	
Burlington, 1st Cong. ch.	297 11
Essex county.	
Granby, Cong. ch. and so.	12 35

Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, Cong. ch. and so.	94 78
Orono county.	
Theford, Cong. ch. and so.	25 00
Williamstown, Cong. ch. and so.	15 25—40 25
Orleans county.	
Newport, Cong. ch. and so.	11 00
West Charleston, Cong. ch. and so.	32 11—43 11
Rutland county.	
Benson, Mrs. Anna M. Howard,	10 00
Danby, Cong. ch. and so.	6 00
Rutland, Cong. ch. and so.	10 00
West Rutland, Cong. ch. and so., to const. Rev. B. FAT MILLS, H. M.	100 00—126 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Barre, 1st Cong. ch.	49 17
Waterbury, Cong. ch. and so.	40 00—89 17
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cent. Cong. ch., m. c., 24-08; "H.", 10,	34 08
Dummerston, Cong. ch. and so.	26 52
Jamaica, Cong. ch. and so.	4 88
Londonderry, Cong. ch. and so.	9 50
West Brattleboro', Cong. ch. and so.	11 53
West Dover, Cong. ch. and so.	3 25
Westminster, Flora R. Page,	3 00
Windham, Cong. ch. and so., 45-10; Banks fund, 1,	46 10—138 86
Windsor county.	
Hartford, 2d Cong. ch.	35 26
Norwich, Cong. ch. and so.	12 00
Weston, Cong. ch. and so.	11 00—58 26
<i>Legacies.</i> — St. Johnsbury, Tenant Stockwell, by Jona. Ross, Adm'r,	1,001 71
	910 00
	1,911 71
MASSACHUSETTS.	
Barnstable county.	
North Truro, Joanna Paine,	5 00
South Dennis, Cong. ch. and so.	15 00
Yarmouth, 1st Cong. ch.	50 00
Yarmouth Port, R. N. H. Swift,	10 00—80 00
Berkshire county.	
Alford, Rev. J. Jay Dana,	16 00
Curriaville, Cong. ch. and so.	22 00
Great Barrington, Cong. ch., Mrs. C. A. W. Sumner,	10 00
Hinsdale, Cong. ch. and so., 66-90; do., "Special," 45;	111 90
Lenox Furnace, Mrs. E. Washburn,	15 00
North Adams, 1st Cong. ch.	18 61
Pittsfield, Cong. ch. and so.	150 00—343 51
Bristol county.	
Norton, Cong. ch. and so.	111 33
Taunton, Winslow ch. and so.	58 25—169 58
Brookfield Asso'n. William Hyde, Tr.	
Dudley, 1st Cong. ch.	17 00
Gilbertville, Cong. ch. and so. (of w.h. from Lewis N. Gilbert, to const. ELMER M. MARSH, H. M., 100; and from Otis Lane, to const. SAMUEL J. RAMSDIN, H. M., 100),	260 00
West Brookfield, Cong. ch. and so.	32 00—309 20
Essex county.	
Andover, Rev. Francis H. Johnson,	150 00
North Andover, Cong. ch. and so., with other dona., to const. CHAS. E. STILLINGS, H. M.	80 00—230 00
Essen county, North.	
Newburyport, North Cong. ch.	30 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington-st. ch. and so.	50 00
Gloucester, Evan. Cong. ch.	40 00
Ipswich, South ch. and so.	20 00
Lynn, 1st Ch. of Christ,	14 91

Marblehead, 1st Cong. ch., with other dona., to const. BENJ. F. KNIGHT, H. M. 50 00	Worcester co. South Conf. of Ch's. William R. Hill, Tr. Millbury, 1st Cong. ch. 60 63
Peabody, A friend of missions, to const. LYDIA MILLS, H. M. 100 00—274 91	—, " G. B." 100 00
Franklin co. Aux. Society. Albert M. Gleason, Tr. 5,619 90	
Greenfield, ad Cong. ch. 37 99	
Shelburne, Cong. ch. and so. 65 00—108 99	
Hampden co. Aux. Society. Charles Marsh, Tr. 5,619 90	
Chicopee, ad Cong. ch. 8 00	
Monson, Cong. ch. and so. 25 04	
Springfield, South Cong. ch., 218,42; 1st Cong. ch., 77,72; North Cong. ch., 54,33; Olivet Cong. ch., 44,54. 250 00—1,350 00	
Westfield, 1st Cong. ch., 7,02; 2d Cong. ch., 2. 395 01	
West Granville, Cong. ch. and so. 26 00	
West Springfield, 1st Cong. ch. 25 00—488 07	
Hampshire co. Aux. Society. Amherst, 1st Cong. ch., 60; College ch., 27; A friend by Rev. J. K. Greene, 1. 6,969 90	
Florence, Cong. ch. and so. 88 00	
Goshen, Cong. ch. and so. 15 73	
Hadley, 1st ch. and so. 9 00	
Hatfield, Cong. ch. and so., to const. OSCAR BELDEN, H. M. 32 22	
Huntington, Thank-offering. 100 00	
Northampton, 1st Cong. ch. 343 33	
South Amherst, Cong. ch. and so. 5 62	
South Hadley Falls, Cong. ch. and so. 32 00—628 87	
Middlesex county. Auburndale, Cong. ch. and so. 400 00	
Bedford, Cong. ch. and so. 24 92	
Cambridge, A member of Shepard ch. 50 00	
Chelmsford, ad Cong. ch. 29 15	
Everett, Cong. ch. and so. 45 61	
Malden, 1st Cong. ch. 212 49	
Melrose, Orth. Cong. ch., m. c. 3 92	
Natick, Cong. ch. and so. 100 00	
Newton Centre, 1st Cong. ch. 235 20	
Saxtons River, Edwards ch. and so. 35 00	
Tewksbury, Cong. ch. and so. 61 75	
Wakefield, Cong. ch. and so., 175,65; Rev. John W. Chickerling, in memory of his deceased wife, 100. 275 65	
Waltham, Trin. Cong. ch. 71 59—1,361 28	
Middlesex Union. Ayer, Cong. ch. and so. 15 00	
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 29 31—61 31	
Townsend, Cong. ch. and so. 89 31	
Norfolk county. Brookline, Harvard ch. 226 29	
Deedham, Martha C. Burgess, Foxboro', Orth. Cong. ch. 100 00	
Milton, 1st Evansg. ch. 22 26	
Walpole, Orth. Cong. ch. 23 90	
Wellesley, Mary A. Stevens, Weymouth, 1st Cong. ch. 29 38	
Plymouth county. Brockton, 1st Cong. ch. 10 00	
Hingham, Evansg. Cong. ch. 20 39	
Middleboro', Central Cong. ch., 167,99; 1st Cong. ch., 25,16. 103 25	
Plymouth, Ch. of the Pilgrimage, 81 50—334 20	
Suffolk county. Boston, Phillips ch., 150; South Ev. ch. (West Roxbury), 71,41; Highland ch., 5,52; Village ch. (Dorchester), 5; Eliot ch., m. c., 3,70; A friend, 90; Mite-box for S. W. Africa, 27,76. 267 39	
Worcester county, North. Petersham, Orth. Cong. ch. 3 00	
Worcester co. Central Ass'n. E. H. Sanford, Tr. 4,005 79	
Oxford, 1st Cong. ch. 88 95	
Shrewsbury, Cong. ch. and so., to const. CHARLES O. GREEN, H. M. 100 00	
Webster, 1st Cong. ch. 25 00	
Worcester, Salem-st. ch., 100; Piedmont ch., 50; Summer-st. ch., m. c., 3,08. 153 08—301 03	
Legacies.—Bethlehem, William Howe, by Theodore Bird, Ex't, 90 71	
New Haven, Mrs. Mary Ann Miller, by Samuel Miller, Ex't (prev. paid, 1,000), 1,000 00—1,090 71	
	5,096 50

## NEW YORK.

Albany, A friend,	50 00
Brooklyn, Clinton-ave, Cong. ch.	33 00
Broome Co., A friend who wishes to have an interest in the great work,	1,000 00
Buffalo, Westminster Pres. ch.	10 00
Churchville, Union Cong. ch.	32 10
Lisbon, 1st Cong. ch.	13 53
New Lebanon, Cong. ch. and so.	31 00
New York, John D. Fish, 50;	
" J. W. T., 5,	55 00
Norwich, Cong. ch. and so.	2 00
Pekin, Abigail Peck,	25 00
Perry Centre, —,	10 00
Rochester, "Adams,"	10 00
Sherburne, 1st Cong. ch.	70 00—1,343 63

## PENNSYLVANIA.

Allegheny, Plymouth Cong. ch.	16 05
Audemarie, Thos. D. Reese,	10 00
Jeffersonville, Francis Whiting,	25 00
Providence, Welsh Cong. ch.	10 00—61 05

## NEW JERSEY.

Boonton, "W. S. D."	10 00
Orange Valley, Trinity Cong. ch.	153 87
Upper Montclair, Cong. ch.	241 12
Westfield, Cong. ch.	30 00—434 39

## DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	150 00
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## ALABAMA.

Talladega, Rev. Henry S. De Forest,	50 00
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## TEXAS.

Galveston, Mrs. A. B. Crane's mite-box,	5 00
Uvalde, Sarah L. and W. H. Beaumont,	10 00—15 00

## OHIO.

Chagrin Falls, Cong. ch., 9.15; John S. Bullard, 10,	19 18
Chatham Centre, Cong. ch.	13 75
Cincinnati, Walnut Hills, Cong. ch. (of wh., m. c., 31.45), to const. Rev. JOHN W. SIMPSON, H. M., 122.88;	
Columbia Cong. ch., 24.58;	147 46
Cleveland, A Foreign Home Missionary for Seventy-fifth Anniversary Fund,	20 00
North Fairfield, Cong. ch.	5 00
North Ridgeville, Cong. ch.	7 00
Norwalk, A friend,	3 00
Painesville, 1st Cong. ch. (of wh. from Wm. M. Piereson, special, 15.), with other dona., to const. Wm. M. PIERSON, H. M.	68 70
Ruggles, Cong. ch.	53 70
Toledo, Cent. Cong. ch., 5; Mrs. Eliza H. Weed, so	25 00
Twinsburg, Cong. ch. (of wh. from Hosmer C. Lane, 50), to const. HOSMER C. LANE, H. M.	100 00—462 79

## INDIANA.

Orland, Cong. ch.	17 72
Rockville, Mrs. B. L. Batman,	1 00—18 72

## ILLINOIS.

Atkinson, Cong. ch.	6 66
Batavia, Cong. ch.	65 00
Brighton, Cong. ch.	11 55

## Donations.

Chicago, 1st Cong. ch., 100; South Cong. ch., 47; New Eng. Cong. ch., 34.12; Union-park Cong. ch., m. c., 10.76; Western-ave. Cong. ch., 2.04, 193 92	
Crystal Lake, Cong. ch.	21 00
Evanston, A young friend's first contribution,	5 00
Hamilton, Rev. J. F. Malcolm,	10 00
Hampton, Cong. ch.	3 75
Hinsdale, Cong. ch.	53 25
Kewanee, W. A. Minnick,	25 00
La Salle, Cong. ch.	3 61
Marsilles, Cong. ch.	13 38
Naperville, Cong. ch.	30 00
Nora, G. W. Warner, "I. E. B."	10 00
Oak Park, Cong. ch., "I. E. B."	10 00
Odell, Cong. ch.	10 00
Oneida, Mrs. M. F. Hennise,	90 00
Paw Paw, Ind. Union, Cong. ch.	10 00
Paxton, Cong. ch.	34 59
Peoria, A. A. Stevens,	10 00
Princeton, Olive L. Cutler,	5 00
Rochelle, C. F. Holcomb,	20 00
Rockford, 1st Cong. ch., 50; T. D. Robertson, 100,	
Shabbona, Cong. ch.	150 00
Thomasboro' "R."	31 45
Toulon, Cong. ch., add'l,	5 00
Wilmette, Arthur B. Smith,	9 00
Legacies.—Lincoln, Jannett Gilchrist, by Rev. S. J. Humphrey,	50 00—810 97
	300 00
	910 97

## MISSOURI.

Kansas City, Clyde Cong. ch.	34 50
La Grange, Wellen Cusher,	1 00
St. Joseph, Tabernacle Cong. ch.	19 80
St. Louis, Plymouth ch., 54.30; Edward P. Bronson, 1,	55 30—110 60
Alba, Cong. ch.	9 00
Allendale, Cong. ch.	3 00
Greenville, M. Rutan,	500 00
New Haven, Cong. ch. and Sab. sch.	8 00
Northport, 1st Cong. ch.	2 55
Olivet, Cong. ch.	103 00
Sparta, Rev. L. Curtiss,	8 50
St. Joseph, Cong. ch., to const. Rev. JOHN V. HICKMOTT, H. M.	50 00
Stockbridge, Mrs. Rhoda W. Reynolds,	10 00—681 05

## MICHIGAN.

Beloit, L. Meacham,	5 00
Hartland, Cong. ch.	20 00
Jamesville, 1st Cong. ch.	50 00
Kenosha, 1st Cong. ch., 26.28; Thomas Gillispie, 5,	
Lake Geneva, 1st Cong. ch.	31 28
Menasha, 1st Cong. ch.	68 00
Milwaukee, Mrs. L. C. Foster,	31 50
Oshkosh, 1st Cong. ch.	79 00
Prairie du Chien, Cong. ch.	3 00—314 78

## IOWA.

Afton, H. W. Perrigo,	30 00
Belmond, Rev. J. D. Sand,	1 00
Blairtown, Mrs. J. H. French,	25 00
Corydon, Mrs. Clara Rew,	4 00
Davenport, Edwards Cong. ch.	26 00
Des Moines, Plymouth Cong. ch.	300 00
Fond Dodge, Cong. ch.	12 00
Garnavillo, Benjamin Sackett,	5 00
Grianeill, Cong. ch.	7 03
Hawthorne, Cong. ch.	1 50
Independence, New Eng. Cong. ch.	17 00
Mitchell, Rev. Elmer Butler,	5 00
Otoe, 1st Cong. ch., 4; Cong. ch., 3.80,	7 80
Polk City, Cong. ch.	9 15
Rock Rapids, Rev. C. H. Morse,	2 00
Toledo, Mrs. E. N. Barker,	5 00
Webster City, Cong. ch.	6 69—454 17

[September, 1885.]

## MINNESOTA.

Austin, Cong. Union ch.	20 38
Excelsior, Cong. ch.	23 70
Faribault, Cong. ch.	29 54
Medford, Cong. ch.	10 00
Mendota, " J. S. L."	50 00
Minneapolis, Plymouth ch.	27 72
Northfield, "Minnesota friends,"	150 00
St. Paul, Plymouth Cong. ch.	34 27
Wabasha, Cong. ch.	7 53
	—353 14

## KANSAS.

Brookville, Rev. S. G. Wright, 20; Friends, toward Miss Wright's loss by robbery, 100,	29 50
Greely, Union Cong. ch.	2 50
Manhattan, H. Marshall,	20 00
Reading, Mr. and Mrs. M. H. Smith,	1 00
White City, Cong. ch.	5 00
	—58 00

## NEBRASKA.

Crete, Germ. Cong. ch.	2 00
Grafton, Cong. ch.	7 53
Linwood, Cong. ch.	18 45
	—27 98

## CALIFORNIA.

Oakland, 1st Cong. ch.	29 15
San Francisco, 3d Cong. ch.	63 60
Woodland, Cong. ch.	11 90
	—104 65

## COLORADO.

Chaffee county, A friend,	10 00
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## DAKOTA TERRITORY.

Elk Point, Cong. ch.	18 25
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Divrik, Rev. V. Muradyan, —A thank-offering from "L. B. C."	4 40
	50 00
	—54 40

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS, Miss Emma Carruth, Boston, Treasurer.	
For several missions in part,	8,620 69

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
Treasurer. 3,492 85

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, A friend, for a pupil in Girls' School at Van 20 00

NEW HAMPSHIRE.—Alstead, ad Cong. Sab. sch., 12; Lancaster, Cong. Sab. sch., for Boys' School, Bardezag, Turkey, 20; Walpole, Cong. Sab. sch., 25, 30.

VERMONT.—East Hardwick, Cong. Sab. sch., 38; Granby, Cong. Sab. sch., 2,65; North Bennington, "Green Box Bank Co.", 24, 79.

MASSACHUSETTS.—Deerfield, Cong. Sab. sch., for support of a girl in Manisa, Turkey, 26; West Springfield, 1st Cong. Sab. sch., 11.

RHODE ISLAND.—Barrington, Cong. Sab. sch., CONNECTICUT.—Suffield, Little girls, for support of a teacher in Miss Closson's school, Talas,

NEW YORK.—Amsterdam, Pres. ch., Ladies Miss. Asso., 105, 25; Do., Infant school, 15 (all for Rev. L. D. Chapin's school, Tung Cho); Auburn, Girls' Miss'y Soc'y of Central Pres. ch., for support of Harriett Jacobs, Odooville Female Sem'y, 6; Bay Side, Mrs. J. H. Sweetser, for Mission School in Martha the Mission, 40; Ithaca, Cong. Sab. sch., for support of a native student in Madura, 40; Sherburne, Cong. Sab. sch., 34.

PENNSYLVANIA.—Children's Miss'y Soc'y, 240 25

NEW JERSEY.—Orange Valley, Montrose Sab. sch. class, 5 00

OHIO.—Cincinnati, Walnut Hills Cong. Sab. sch., 7, 66; Cleveland, 1st Cong. Sab. sch., for Theor. school, Foochow, 42, 34; Parma, Welsh Cong. Sab. sch., 4, 60.

MICHIGAN.—Memphis, Cheerful Workers Soc'y, 1 00

WISCONSIN.—Beloit, ad Cong. Sab. sch., 6, 17; Boscobel, Cong. Sab. sch., 5, 40.

IOWA.—Dubuque, German Cong. Sab. sch., 5; Fort Dodge, Mission Sab. sch., 3.

MINNESOTA.—Hawley, Union Sab. sch., 6 00

CHINA.—Tung Cho, Miss'y Soc'y, for a pupil in the Normal School, Adams, Natal, 24 65

596 71

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Auburn, Friends, 2; Warner, Cong. Sab. sch., add'l, soc.

ILLINOIS.—Farmington, Cong. Sab. sch. 7 20

MASSACHUSETTS.—Ashfield, Cong. Sab. sch., 1, 30; Boston, A class in ad Cong. Sab. sch. (Dorchester), 51c.; Brighton Sab. sch., 40c.; Florence, Cong. Sab. sch., add'l, 1; Griswold, Cong. Sab. sch., 5; Hatfield, Boys' Miss'y Club, 1, 80; North Hatfield, Cong. Sab. sch., 2, 40.

MISSOURI.—St. Louis, Plymouth ch. 2 70

MICHIGAN.—Eastport, "Island World" concert, 1 90

IOWA.—Farragut, Cong. Sab. sch. 10 00

KANSAS.—Pleasant Plains, Mrs. J. L. Young, 10 00

OREGON.—Ashland, G. F. Billings, 1 50

103 94

Donations received in July, 30,314 48

Legacies " 4,006 89

34,931 37

TOTAL from September 1, 1884, to July 31, 1885: Donations, \$301,149.05;

Legacies, \$100,657.73= \$401,806.78.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—  
"THE MORNING STAR."

NEW HAMPSHIRE.—Warner, Cong. Sab. sch., add'l, 1; CONNECTICUT.—West Winsted, ad Cong. ch. 15 54

ILLINOIS.—Turner Junction, Cong. Sab. sch. 3 75

OHIO.—Cincinnati, Columbia Sab. sch. 10 00

Previously acknowledged, 89 54

47,304 23

47,333 77

## FOR YOUNG PEOPLE.

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### LIFE IN CENTRAL AFRICA.

[Our young friends will remember that Mr. and Mrs. Sanders, of the West African Mission, returned to Bailundu after their expulsion last fall, and have held the post alone since that time. Mr. and Mrs. Stover are now on their way to rejoin them, and it is hoped that they will reach Bailundu early next autumn. Meanwhile, Mr. and Mrs. Sanders have resumed a school for the boys who had been working and studying in the mission families, and who came back to them immediately on their return. The missionaries have had but slight acquaintance with Kwikwi, the king, because of his long absence on his so-called war. But letters just received here, which were written last April, announce his return. We give the substance of a letter from Mrs. Sanders, in order to make our young people feel more at home in the life of those far-off African hills.]

"APRIL 10. We are living as quietly and peacefully as if this had always been our home. The school goes on nicely. Mr. Sanders takes the older boys and I have those learning the letters and just beginning to read. I keep them an hour and a half, and then Mr. Sanders takes them to train in the addition-table. When the people all return from the war we intend to have a vacation, as Mr. Sanders expects to spend most of the forenoons at the king's village.

"At present we have a new member in our family — no less a personage than a prince. Nganda is one of the king's sons, a very nice little boy about ten years old. He has come to school quite regularly. A few mornings since, we went out for a walk, and when we came back passed the village of Kapila. Nganda was outside, and walked home with us. He stayed until it was getting quite dark, and Mr. Sanders finally asked him if he would like to stay all night. We supposed he would go back to the village in the morning, but he has stayed ever since, and seems to think that he belongs to us. Whenever he wants to go to the village he comes and tells one of us, just as our other boys do. We are glad enough to give him his mush and beans to keep him away from the evil influences of Kapila. This makes five boys who eat and sleep here.

"April 20. Rumors come from the army. We now hear that the people,



A CHRISTIAN TEACHER IN GREAT NAMAQUA LAND.

instead of fleeing, undertook to defend themselves, and that the Bailundus were beaten and a few were killed. Nobody seems to know the truth. While I was writing the above, a young man came into the yard. He is one of the returned warriors and brings rather a dismal story. On one side of the approach to the large town which the Bailundus attacked, and where they hoped to get most of their plunder, were high mountains, and on the other a thicket full of briars and thorns. The Bailundus had just entered this pass, when the people of the place made a rush against them. Some of the Bailundus were killed, and the rest fled. On the way home they besieged a smaller town and compelled the people to give up about twenty slaves and some cattle. After all their boasting they must feel rather crestfallen.

"April 22. To-day the Chilumi men returned. We went to the gate to see them pass. Such a dirty, half-starved-looking crowd it would be hard to find anywhere else. They had a drum beating, but they were a sorry-looking company. Mr. Sanders has gone to their village to salute them. I judge from the firing of guns and the shouts at the *ombala* (king's village) that the king has returned also.

"Later. The Chilumi men find great fault with the king, as if he were to blame for their failure. However, they find another reason for it in their superstitions. They say that a long while ago they deposed a king. This cowardly man, instead of killing himself like a brave king, fled from the country. When he died there was no great plunder made for him, neither was he buried at the *ombala* with all the other kings. These insults, they think, have been rankling in his breast all these years. At last the spirit has decided on vengeance, and must be appeased. A plunder is ordered now, and woe be to any one so unlucky as to be found with a bundle anywhere on the road through Bailundu; also to any stray sheep, goat, or pig which may be found away from the villages.

"April 24. A man has just come in with the news that our mail is waiting at Chivanda, two days away. The carriers dared not come on while the people were returning from the war. We are glad they waited, although it is extremely annoying to have our mail so hindered. It is better than losing it and the other things we had sent for. Yesterday Mr. Sanders went to the *ombala* to salute the king. Every one was very pleasant to him. Even old Galambole, who was loudest in his denunciations last June, was as smiling as if he had always been Mr. Sanders's best friend.

"We have had nineteen weeks of school. One of the boys has not missed a single day, and six others only one or two each. We shall take quite a vacation now. Mr. Sanders proposes to spend most of his time at the *ombala*. The king says that in three or four days they will begin to hold courts, and that Sandele (Mr. Sanders's Bailundu name) can come and listen. He also offered to send some one down to tell him whenever there would be a talk. [This is because Mr. Sanders desires every opportunity to become thoroughly familiar with their language.] But as it is only two miles away, Mr. Sanders prefers to go up every day. Should there be no court he will visit the head-man, Mwene Kalia, who is now what we should call the prime minister, and who has always been very friendly to us. We have reason to believe that if it had not been for him,

Mr. Sanders would not have left the king's camp alive last year. He is really more powerful than the king, and he always seems pleased when Mr. Sanders goes to visit him.



NATIVE BRIDGE OVER THE WANI RIVER, EAST AFRICA.

"The people at the ombala are greatly at a loss to know how to show due hospitality to 'Ngana Sandele.' They say: 'He will drink neither whiskey nor beer; what shall we give him?' Yesterday he took enough cloth to Mwene Kalia and Galambole to make them each a nice large waist-cloth, their main

[September, 1885.]

article of apparel. Mwene Kalia expressed his thanks, and said Sandele's treatment of them made them ashamed. The people express much sympathy because he is here *all alone*. You see, a woman does not count for much here.

"As the men are back from the war we hope to send to Benguela for supplies. At present we have neither flour, butter, milk, fruit, nor anything but what we can buy here. But the Lord has graciously furnished us with everything we need. Once when it seemed as if we must come to meal made of old corn full of bugs, and that only, he caused a nice large bag of Irish potatoes to come. We had been assured over and over that there were no potatoes in the country. Now we can get new corn, and our sweet potatoes are growing large enough to use. Our hens, too, began to lay, in this time of need, and we have from six to ten fresh eggs every day. Surely we need not be anxious or fearful. And we are not. My husband often says: 'Our every want has been supplied through all these years. We will trust our Lord now.'

"P. S.—Some little time ago Señor Porto, a Portuguese merchant and traveler, borrowed some tea, sugar, etc., of us. Some of his men have just come to return these things, and brought with them a basket containing about forty splendid great oranges. You cannot imagine what a treat they are to us. Also our mail came last evening at dark. We were so glad to get it! Now we have a little butter, a little milk, and a tin of flour."

This letter is signed "M. J. Sanders." We can see from these last touching assurances that the brave missionaries have "all they need," because they are content with a little. Shall we, on whom rests, as really as upon them, the responsibility of these poor untaught Africans—shall we spend so much in gratifying our own luxurious tastes that we have little left for helping on the work of their redemption?



AN AFRICAN FETICH PRIESTESS.